APRIL 1, 1961

THE UNITED CHURCH

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Easter Begins at Sunrise

See page 8

Homewood

SUNRISE SERVICE AT IROQUOIS, ONT.

When Will Easter Come?
by Kenneth Bagnell

How a Bible is Made
a Photostory

Letters

Blame the Ministers

Dear Sir: I wonder how many of the ministers and officials of the United Church are aware of the unspoken feelings of their people concerning what I like to call "The inroads of the architects" into a field of work and design not their own: how they have been allowed to dictate to the ministers and people the arrangement of the interiors of many churches, and how they have managed to influence the ministers into accepting many of their atrocious exterior designs.

What about the ministers allowing such travesties of beauty and design to be built?

The ministers are guilty of being swayed by every wind of architectural doctrine, of having no convictions regarding standards of lasting beauty and design, of following whatever is the latest trend, when they are supposed to be teaching the unchanging truths of life and living.

Vancouver 12, B.C. Philip Balfour.

Brother, It's Loaded!

Dear Sir: I have read with interest an editorial answer "Where Do the Preachers Go?" in the March 1st issue. Brother, is that a loaded question!

You're right when you say, "secure many more good candidates and train them well." Perhaps it would be well to revise the system of training before attempting to interest good candidates. By good candidates you doubtless mean intelligent, self-respecting young men, but what young man of that type would waste his time learning to dish out the malarky soused in gobbledygook that issues from too many Canadian pulpits.

Waterford, Ont. G. E. Reid.

Don't Moan; Sing

Dear Sir: Among the thousands who don't go to church, there is a common belief that the various denominations are fighting one with another. It's "dog eat dog" they say.

For them there is the excuse of ignorance. Unfortunately, there are a great many church people who contribute to the fallacy by allowing themselves to moan out loud about the multiplicity of the sects and to groan of the broken body of the Lord. We should proclaim loudly that we all call Jesus, Lord and Master; We are all one in Christ.

Cobble Hill, B.C. Arthur Sallis.

Please, More Care!

Dear Sir: In answer to a question re infant baptism you state: "There is, and will continue to be, a place for baptism of children of non-Christian parents for whom Christian sponsors will profess the faith and make promises to bring them up in the fear and admonition of the Lord." This statement is wrong on at least two counts.

1. In the United Church the word "sponsors" applies to the parents themselves. If by sponsors you mean "godparents", these have no official standing in The United Church of Canada. The Interim Report of the Committee on Christian Faith states: "the vows in Infant Baptism must be taken by the parents or guardians."

2. The Basis of Union clearly declares: "The proper subjects of baptism are believers and infants presented by their parents or guardians in the Christian faith."

In the future will you please exercise more care in these matters as the publishing of such an erroneous and misleading statement could cause considerable trouble and embarrassment for both parents and ministers.

Lachine, Que. (Rev.) M. B. Jose.

Ed. Would the Rev. Mr. Jose please re-read his baptismal service in the Book of Common Order where three times it refers to "parents or sponsors." We see no difference between a sponsor and "guardian in the Christian faith."

"Guess what, Mom! They have this every week — not just at Easter!"

Need for more freedom

Dear Sir: As I scan the letters addressed to you as editor of **The United Church Observer**, I am convinced that if we are ever to achieve Christian unity . . . there will have to be far more freedom of Christian interpretation than our forefathers thought possible.

And I hesitate to add, but feel I should do so, much more Christian charity than some of your correspondents display. . .

Toronto 6, Ont. (Rev.) L. S. Albright.

No change please

Dear Sir: Regarding a recent letter to you asking that **The Observer** be different, please do not change it too much. I have discussed this with other readers who feel that there are plenty of good magazines with recipes, a children's page, etc., going to homes.

Massey, Ont. Mrs. J. B. Brouse.

Reminder from History

Dear Sir: Your interesting sketch of the life of the late Dr. C. W. Gordon of "Ralph Connor" fame will be greatly appreciated by hosts of his friends, particularly as it included a well deserved tribute to his brilliant wife, who survives him. Members of St. Stephen's will no doubt wholly concur in your evaluation of the splendid role she played in the story of that congregation.

There is one correction, however, that ought to be made, in deference to the memory of many who shared in the work of St. Stephen's during the early days. Doctor Gordon came to his ministry in the congregation when it was already a promising venture known as the "West End Mission." The founders of that work were a group led by a devout Scotswoman, Mrs. George Murray. Soon the mission was taken over by two Irish students at Manitoba College, Messrs. Oliver and McAfee, who made up a very popular and able partnership. . .

Victoria, B.C. (Rev.) H. P. Davidson.

For a Capital Church

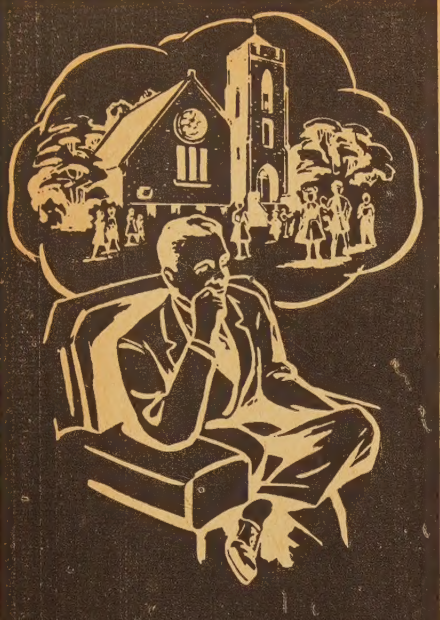
Dear Sir: A loud amen to your editorial entitled "Ottawa's Church Problem." . . . The time has come for The United Church of Canada to build a House of God in the centre of our national capital worthy of our position as Canada's largest Protestant denomination.

Several years ago during university vacation I had a job in Ottawa which brought me into constant contact with summer visitors to the city. Visitors from the United States, Europe and other parts of Canada expressed surprise and disappointment the United Church had nothing in the centre of the capital city in the way of an outstanding church

(*Continued on page* 4)

TRIUMPHANT...!

MISSIONARY AND MAINTENANCE DEPT., The United Church of Canada, 85 St. Clair Ave. East, Toronto 7, Ontario



Let your Church have a place in your

WILL

Because you are a Christian, the work of the Church—its missionary, redemptive and social service ministries should have a foremost place in your list of charitable legacies.

• • •

Hundreds of persons, whose names are recorded in the files of the United Church, have crowned a life of interest and support by one final testimony, a bequest to their Church.

• • •

You may have much or little to leave—that doesn't matter —what matters is that you faithfully acknowledge God, the Giver of all, and set apart for His service a suitable proportion of your estate.

•

For further particulars write

THE TREASURER,
THE UNITED CHURCH OF CANADA
85 St. Clair Ave. E.
Toronto 7, Ont.

building, or for that matter — even a place where literature about our church could be obtained. . .

Is this not a concern of our denomination as a whole? How about Dominion, Western, First United and McLeod Street pooling their resources, getting a suitable downtown location and starting the erection of a great new "Dominion" church. The Anglicans have a National Cathedral planned. The Lutherans built the beautiful St. Peter's Church near the Parliament buildings only a few years ago. The Presbyterians have the lovely Knox Church in the heart of the city. Surely the United Church can do something.

St. Bruno, Que. (Rev.) Glenn Lucas.

Total Abstinence Better

Dear Sir: We commend the Rev. A. Packman for his initiative and self-sacrifice in seeking to minister to those in the drinking places of Toronto.

It is disquieting, however, to note that as a United Church minister, he is not a total abstainer. We believe he would be able to accomplish more in his worthy work, and be a better example and encouragement to the young people and to all, if he heeded the call of our church to practise voluntary total abstinence, which General Council has stated "is the wisest and safest course to follow."

Cookstown, Ont. Mrs. J. Brobey.

A Record?

Dear Sir: My mother-in-law, Mrs. W. A. Ferrier, Main Street, Markham, Ont., is 89 years old. She has been attending Markham United Church for 85 years. Is this a record?

Ancaster, Ont. Mrs. W. G. Ferrier.

TV Caricatures Ministers

Dear Sir: . . . I have taken a most solid dislike for the manner in which the "Protestant minister" and "members of the Salvation Army" are portrayed on television. If one were not acquainted with these people, one would gather . . . that they were stupid, with silly voices, improperly dressed, off-key singers, butt of all jokes, etc.

I feel it is high time to speak up and boycott any products that resort to such disgusting means of using our Protestant ministers and the Salvation Army. Is it possible such portrayals have a greater bearing on our younger people who might be thinking of the ministry as a career? Shows like these surely will not help their decision.

Thurso, Que. L. E. Hird.

Paul. Inconsistent!

Dear Sir: There was one question in the Question Box to which you might have given a different answer. It was about the United Church following the teaching of St. Paul on the place of women in the Church. St. Paul had more than one opinion on that matter. In Galatians 3: 28, he says a true thing, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one, in Christ Jesus." A far nobler conception of fellowship in Christ, than his statement in Corinthians. Someone should have confronted St. Paul with the above statement as he confronted St. Peter with his defection on circumcision.

Hamilton, Ont. J. B. Wignall.

An Editor to the Defence

Dear Sir: May I respectfully suggest to your Brockville correspondent who refers to the "Letters" page of THE OBSERVER as being a "consistently offensive section" which could "endanger relegation of the entire issue to the fire-place," that from now on he read the other sections first, then when he comes to the "pharasaic gems," product of the "narrow, small minds," he express his disagreement as suggested, by tossing the whole works into the fire.

From what I'm told, lots of other people, myself included, read these letters to the editor first and find the page most interesting. . .

As a former newspaperman, editor of an Ontario daily and for 12 years publisher of an Ontario weekly, I have always highly valued and encouraged these expressions of public opinion, not only because of reader interest, but from a humble realization that as an editor I spoke only for one mind, and that others, perhaps better informed, were entitled to their opinions and the privilege of expressing their views.

Never did I feel that "freedom of the press" or ownership of a newspaper gave me the right to be arbitrary, even to the extent—when letters came in fast—of giving preference mainly to those with whose opinions I most agreed.

It's a big subject. Your demand for brevity precludes elaboration. I quickly conclude by offering the opinion that your letter page is serving a very important role in giving outlet for the worthwhile views of your readers, be they "bitterly critical" or as you also note, sometimes short and sweet, with cheque enclosed.

Arkona, Ont. C. V. Blatchford.

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On the U of T Campus

IN THE NEXT ISSUE

Soap-Box Orators
by KENNETH BAGNELL

It Looks Like a Church
a photostory

Observations

FIFTY MORE CANADIANS saw the church at work in Bermuda and Trinidad last month in the third OBSERVER tour. Other years we had United Church people on board from every province of Canada except Newfoundland and British Columbia. This year for some strange reason the first 50 applicants were from Ontario, over half of them from the south-west part.

WHO GOES on such tours? You just can't classify them. This year there were two doctors and dentists and their wives, a number of retired schoolteachers, farmers, business people—mostly the kind who love their church and can arrange to get away during the winter. Several who didn't apply in time last year were first on this year's list. Most were United Church, but there were a few from other churches. Some were "real WMS'rs" we were told. And, as usual, our tour directors report the ladies of the WMS knew more about Trinidad, its mission and work than the rest of us.

WE'RE SORRY, but the Holy Land tour is fully subscribed. Some persons had to be turned down. Word from Five Oaks is that the small tour organized by Mrs. Beverley Oaten to Japan mission fields and mentioned in our letters column, is on its way.

* * * *

• FROM RUSSIA LAST SUMMER the editor wrote that the greatest surprise to a traveller in northern Europe was to find churches in Scandinavian countries almost empty and churches in Russia packed as he had never seen churches packed before.

LATER IN COPENHAGEN he was moved to report: "In all our travels we have never seen a lovelier country than Denmark, visited a more fascinating city than Copenhagen, or met more attractive people than the Danes. But after spending a week seeing churches and talking with ministers and people we are depressed by the decline of religious interest and devotion among a once great church-going people."

THE EDITOR'S STORIES from that part of Europe have rested in the files these many months as more pressing things were published. But in this issue, pp. 12 and 13, we publish an account of what Danish churchmen said of the present condition in the State church.

* * * *

• WILL THERE OR WON'T THERE be women elders in the Scottish Church? This is a thorny question for the Kirk, and last year's General Assembly voted by a majority of two that there should be. But the matter was sent down to the presbyteries for their decision. When the vote came in, 33 presbyteries were for; 33 against.

BUT ONE PRESBYTERY in southern Europe hadn't met. When it does, according to the Very Rev. George MacLeod—whom we Canadians love to call Sir George—a minister and an elder from Genoa, a minister and an elder from Rome, and a minister and an elder from Gibraltar will make the great decision as to whether or not the Church of Scotland will have women elders.

* * * *

• WHEN LIBERTY MAGAZINE with its pretty girls and liquor ads hits the stands, we must confess we never lose any time reading it. But some readers were very annoyed by an attack on the Rev. Dr. Wm. Berry in a recent piece written by the Rev. Shaun Herron. They said we should reply.

WE THOUGHT WE SHOULD CHECK first with Mr. Herron. This is what he said: "I'm so mad . . . Some of the things under my by-line I did not write. Others were so condensed they were unintelligible and made me look illiterate. The 'malignant' reference to Dr. Berry—whom I have known and liked and disagreed with for a decade—was pure invention."

WHEN WE ASKED Dr. Berry about it, he just grinned, said he had filed the piece, and added, "It's all in the day's work." And this is just one reason THE OBSERVER doesn't rush to the fray, every time we receive letters saying we should answer back, or defend some church official or institution unfairly criticized or reported in the secular press. •

Editorial

To Serve a Risen Lord

WHEN Jesus began his ministry, following his baptism and sojourn in the wilderness, he went to his home synagogue in Nazareth and read the Scriptures to the assembled congregation. The Lesson for the day was from Isaiah:

". . . he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

We who are committed to him, remember that he said once to a would-be disciple, "If any man will come after me, let him deny himself and take up his cross and follow me." In our attempt to follow this risen Lord we try to be diligent in the use of the means of Grace and we gather week by week in our churches to worship a Triune God. We endeavour to live a godly and sober life; we wage war on evil and in all things seek to do the will of our Father.

We remember, too, that once the Master said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." And he said, "A new commandment I bring . . . that ye love one another." This is something we can never escape. Our worship is null and void if we fail to help the broken-hearted, the imprisoned, the homeless, the refugees.

The tragic truth for Christians at Easter, 1961, is that not only are the followers of Christ a shrinking minority in this world, the numbers of hungry, homeless and sick are growing. And war and revolution, famine and disaster keep breaking out all over. The work of caring for the suffering is so vast it makes the individual Christian feel as though his small contribution were almost meaningless.

But there is another helpful and comforting feature of our modern world. There are great efficient agencies which accept the contributions of people and governments and translate them into help where it is most needed. And most of these agencies have been inspired by Christian love, have developed in nominally Christian nations, and are supported by Christian people. Among the best of them are the relief agencies of the World Council of Churches and the United Church's Missionary and Maintenance and Overseas relief funds.

It is required of every Christian that he show his concern for the needy by regular consistent stewardship of time, talent and means. There is a growing recognition and practice of this in the United Church. But in addition it is proper that at special seasons of the year, we should wish to be more than faithful stewards, and become sacrificial givers.

The church's Easter appeal for overseas relief is to provide help for the kind of people Isaiah wrote about, and to give the tools to those representatives of the churches who have gone out to toil where the cross is really heavy and the need is very great.

NEEDED — A SHORT COURSE

ONE thing The United Church of Canada needs is a cracking good one-year course in Christian education for high school graduates—especially girls. Scores of young people could be put to work in the congregations of the church immediately. And there are indications that scores could be recruited who are not going to volunteer for work requiring five or six years' training.

The ambition of the normal Christian girl is to get a good education, work for a while, get married and rear a family. And that is a high calling. Some of the best of them want professional, full-time, life-long service in the church. For them we thank God. Others will find marriage passes them by, and they want to make life count for the highest possible good. For that kind of service there should be adequate professional training —the kind provided by the United Church Training School now.

But among the tens of thousands of young women coming out of our high schools and churches, there are many who could make an excellent contribution for a few years—like young public school teachers. And after marriage they would continue to be of great help in their local churches.

But they just are not prepared for the long preparation required now. For the United Church Training school now requires for admission to its two-year course, a university degree or professional equivalent, or special training with some years of experience.

The leadership training schools are turning out some full-time workers. But their purpose is to provide leadership training for lay workers. Professional training is not their field.

Of course there are solemn arguments against such a short course. But before they are advanced, let's take a good look at what's happening out in the church now. In hundreds of congregations Christian education work isn't being done at all. In others it is done by lay people with no training, or overworked ministers with little time, aptitude, or training. In a very few places it is done by competent well-trained persons, who are so mature in years and so good at other things, Christian education becomes a minor part of their job.

Let's face it, there is a desperate need for this kind of worker, there are candidates for this kind of training, there's a school where they could be trained — but there's no course.

THE UNITED CHURCH
OBSERVER
APRIL 1, 1961

An Editorial Testimony

TO THE CHURCH WE LOVE

There are 6,000 preaching places and a million members in The United Church of Canada. Most congregations are so small everyone may know everyone else. Where these groups of worshippers gather Sunday by Sunday, we find the Church of Christ, the Church we love.

TWO weeks ago new babies were baptized in our church. "We're a young congregation, and just a few months ago we moved from the schoolhouse into our "first unit."

Most of us know one another, for we have had to work hard these years to get started on the new church. We are small enough yet for the minister to say a prayer of thanksgiving for the new life that has come into one of our homes every time a new baby is born—or has been adopted. We know who is expecting a baby. And we're glad when it arrives safely, and is baptized.

When our babies are brought forward for baptism our minister always asks the congregation to stand. And we know why. We are assuming responsibilities for the spiritual nurture of the new little members. In the years ahead we shall have to work and sacrifice that they may be taught in the Church School, and be provided with wise leaders and a good place to meet through the week. We know that our example will be important; that like the elders we, too, will be expected "to live godly and sober lives and frame and fashion our lives and the lives of our families," that none of the little children may be offended or neglected.

"Seats, not Pews"

Each Sunday in our church, the front seats—we haven't pews yet—are filled with little children of the junior choir in their pretty gowns. They nudge each other and whisper a little and crane their necks the better to see the little babies. Of course the rest of us stretch our necks a little, also. And our senior choir, usually very dignified up front, relaxes a little. The young mothers and older sisters among them smile and whisper a bit too, as the young parents promise to bring their children up "in the fear and admonition of the Lord."

Baptismal Sunday in our community with its well-mortgaged houses full of children, is a day we love.

Confirmation

Last week young people who have been studying with the minister all winter stood before our congregation, made their vows and were confirmed.

We listened, solemn and subdued when they said they believed in Christ as Saviour and Lord. They promised to "endeavour to keep God's Holy will and commandments and to walk in the same all the days of their lives." And they said, too, that they would "make diligent use of the means of Grace and in all things seek earnestly the peace and welfare of the Church of God."

And we older people thanked God, whether those nice young folk came from our homes or the homes of our neighbours. And our minds went back to the churches we came from, to good teachers, faithful ministers, devoted parents, and all those influences that years ago brought about our own strange warmings of the heart.

Communion

Next Sunday will be communion in our church. And this week the elders are out through the community distributing cards. Some are very good visitors, others are rather shy, but friendly, and still others are in a hurry and don't take time to chat about the church. But we know why they come.

Four or five times a year they visit us. And we sometimes think that the people who say the church "is always after money" haven't been going to church much lately. We need money, for already we are in danger of being crowded out of our building, but our officials don't "beg." We are taught to be good stewards, and when someone joins our fellowship, if he has talents, he will be put to work, and if he has money he will be expected to be generous, and if he hasn't either, he's just as welcome.

Communion Sunday for some of us is a lonely service, as often the great high moments of life are lonely. But in this sacred act there is strength and comfort. Our fellowship next Sunday will not be just with God and the other worshippers, but with that great host of God's people from whom we are separated. We are with the friends who are far away. We are joined with those we loved and have lost a while. And sometimes on Communion Sunday we see the assurance of this in the faces of the people about us, lost in awe and wonder and memories and hopes that are deep.

Means of Grace

The minister teaches us that "communion" is a means of Grace. And that is what it is, as all our services are.

These are days when we hear numerous, and sometimes very bitter criticism of the church, for not doing this or for saying that. We know we need to be criticized, for our aspirations are far beyond our deeds, and our hopes not near fulfilment. We, too, can criticize, harshly and deeply, for we do come from inside, and out of love, and know what the church is and how great it could be, if only we were all saints and not ordinary human beings; sinners saved by Grace.

But we love our church, our own little part of it, and the great body of believing people to which it belongs. We know that we are part of the family and household of God, brothers and sisters in Christ.

And although we leave its safety to go out to our daily work where we are sometimes frustrated and often beaten, we go back to the church again to be renewed in strength. And we are always reminded when we are there that we and our children belong to God, and know that he will take care of us. ●

The young people board a bus outside Iroquois United Church for early morning trip to the control dam on the St. Lawrence

Cover Story

Easter Begins At Sunrise

Christians all over the world mark Easter Sunday with special services . . . the young people of Iroquois start their day on the banks of the mighty St. Lawrence

Photostory by

E. L. HOMEWOOD

IN the early light of Easter Day, 900 members of seven denominations sing the familiar Resurrection hymns atop Montreal's Mount Royal.

On the rocks along Bermuda's north shore, members of the coloured congregation of Grace Methodist Church commence their Easter worship as a warm, red sun rises slowly out of the Atlantic.

And at Iroquois, Ont., 60 shivering young people worship beside the giant control dam of the St. Lawrence Power Project as fog blanks out the sun.

Such scenes are repeated all over the world on Easter Sunday morning, as Christians worship in the long-established sunrise service. Most of the services are held outdoors, and the majority of the people attending are in the teens or early twenties.

The service on Montreal's mountain was organized 30 years ago by the YPU of St. James United Church, when author Lloyd C. Douglas was the minister. As it became increasingly popular and grew in size, the service became the responsibility of Montreal Presbytery YPU. Six years ago it came under the guidance of the Montreal Christian Youth Council, in which seven Protestant denominations participate. The choir at last year's service was from Lachine High School, and the offering went to the British and Foreign Bible Society.

At Iroquois, the first sunrise service

The Iroquois teenagers spent Saturday evening addressing envelopes for the church's canvass

At 7 a.m. Sunday their minister was giving them an Easter meditation by the river. Young people led the service

li-C members from Iroquois, Ont., United Church, and guests from nearby communities worship early Easter Sunday morning on the banks of the St. Lawrence River. All-night rain couldn't dampen enthusiasm or attendance

as organized at the suggestion of the li-C group's counsellor, high school eacher Ross Walton. It was held at a.m., and the young people went to the Valton apartment for breakfast after ie service.

No service was held the following ear, but last Easter the youngsters ecided they were going to plan one iemselves.

Despite an all-night drizzle and early iorning fog, 60 not-quite-awake teen-gers boarded a school bus outside the roquois church at 6.45 a.m. Many of iem had been at the church the pre-eding night for their regular Saturday ght meeting. And about 20 had worked quite late after the meeting addressing church canvass letters while an Elvis Presley record blared through the big auditorium.

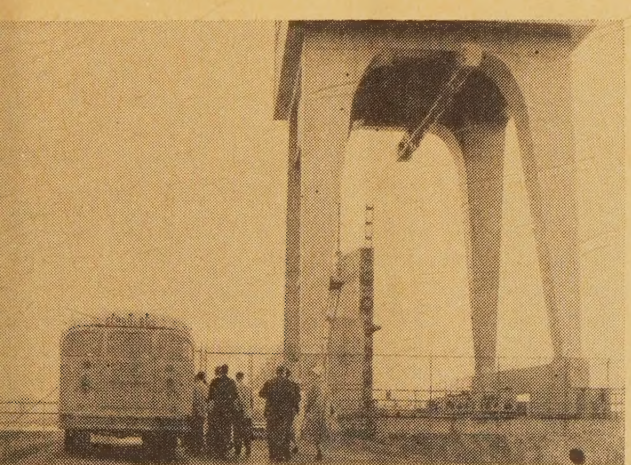
Most of the youngsters lived within a few blocks of the church. But at least 25 came from Hi-C groups in the neighbouring towns of Morrisburg and Hainsville.

On the wet grassy banks of the St. Lawrence, they sang "Christ the Lord is Risen today" and other Easter hymns. They asked their minister, the Rev. J. Leslie Dean, to give them a short meditation. Their group counsellor stood at the back of the group. His wife, Carolyn, played violin accompaniment for the singing.

Back at the church, the young people had stored five dozen eggs, bacon, bread, electric frying pans and toasters, and the other necessities for preparing breakfast for 60 people. The eggs had been the gift of a local merchant who heard about their plans.

With breakfast over and dishes washed, the Hi-Cs made their way into Sunday school classes and morning worship.

It will all be repeated again this Easter Sunday, in Iroquois and around the world. Easter will once again begin at sunrise, with services by lakes, oceans, rivers and streams, on mountains and hills, in small hamlets and large cities where the faithful will gather. ●



he service ended, the young people board the bus for trip back to the church . . .

. . . and a big breakfast cooked and served by the young people themselves

Learning to Minister to the Sick

A young B.C. pastor tests his faith as he "internes" in Boston City Hospital's unique course

by ROBERT A. WALLACE*

THERE is a letter on my desk. It reads:

"Dear Rev.:

I am writing to inform you that Alec . . . passed away in August.

They sent him home from the City Hospital to die.

The cancer went to his ears, throat, lungs, stomach and blood veins. He weighed 65 pounds. Wasn't able to talk.

Thank you for all your kindness when he was in the City Hospital.

Respectfully yours, . . ."

I first met Alec playing checkers in a men's ward of the Boston City Hospital. For a week we talked daily of the possibility of cancer and of what it might mean to him. Together we faced the positive diagnosis. When, in panic, he signed himself out of the hospital rather than face an operation, I tracked him down to his one-room apartment in a South Boston tenement.

Morning after morning we sat in a steamy little park discussing his situation. We played checkers in his room when he hadn't the strength to walk to the park because his stomach contained only cheap green wine. I patched up his wife one morning when I found her crumpled on the floor of their dingy little flat after one of their "disagreements."

We talked some more. Together we went back to the hospital where he was still being treated when I left New England. We had done all this in three months.

But Alec didn't know my surname.

It was on a card by his telephone in case he needed me, but if you had asked him he would have had to look at the card to tell you. All he knew was that I was a student chaplain at "the City."

Learn by Doing

The letter about Alec aroused memories of the three months of Clinical Pastoral Training in the stark and crowded Boston City Hospital. There students and ministers are trained in their pastoral duties through contact with "living human documents" instead of with books alone. In it the pastor "learns by doing" under skilled and consecrated supervision.

Candidates for "Clinical" enroll at a training centre, usually a general hospital, but it may be a mental hospital, a penitentiary or other social welfare agency. All the common experiences found in any congregation — f e a r, remorse, loneliness, temptation, despair, and even joy — are concentrated and brought to a focus in these settings. All are present within the confines of a single hospital ward or prison cell-block. The student chaplain, visiting the same ward day after day, is forced to face these deep feelings and to bring his faith to bear on them. The seminary classroom cannot produce these conditions. Neither do the answers he may glibly offer in class always meet the questions he is asked as he stands beside a sick bed.

Clinical Pastoral Training got its start in 1925 when Anton T. Boisen, chaplain of Worcester State Hospital, Massachusetts, gathered four ministerial students to work with him for a summer as assistant chaplains. Out of this experiment came the conviction that this type of training e q u i p p e d ministers with insights and skills that could be gained in no other way. In 1930 Austin P. Guiles, of Andover-Newton Theological School, located in a Boston suburb, made Clinical Training a part of that school's curriculum. Boston City Hospital was the first full-scale training centre and still commands the largest enrolment of any programme. Approximately 60 students from all across the U.S. and Canada participate in the programme at Boston City Hospital each summer.

The students learn hospital routine the hard way. The first two weeks of their training they work as orderlies. Passing out meal trays, carrying bed pans and changing linen are experiences which shed new light on Jesus' words about meekness and service.

The beginning of his third week the candidate is designated a student-chaplain, and is assigned a ward which is to be his responsibility for the remainder of the three month course. In addition to daily ward calls, he spends one day with the Home Medical Service accompanying a doctor on his welfare calls through the squalor of South Boston's waterfront s l u m s. Student chaplains sometimes attend medical staff conferences and on occasion are called for consultation on their patients.

Team Work Valuable

All this training is carried out under thorough and competent supervision, and in association with the "City" Hospital's full-time hospital chaplains, doctors, nurses, social workers, psychiatrists, and occasionally even the police. Student chaplains soon learn the value of teamwork in caring for the "whole man."

A few of those who take Clinical Training are aiming at the full-time hospital chaplaincy. For most, however, this is simply one more course in their theological training, held this time, not in the seminary, but in the operating theatre, in the emergency ward, beside a sick bed, or even beside the autopsy table. It is a part of their training as

*The Rev. R. A. Wallace is now staff associate at the Christian Leadership Training School, Naramata, B.C.

ministers of the Gospel of Jesus Christ. As Dean Roy Pearson, of Andover-Newton Theological School says, "We consider this type of 'education' vitally important."

All the learning does not take place on the ward floor. Skilled supervisors, veterans of past summers in "Clinical," guide small group discussions. Troubles encountered on the wards are threshed out in this intimate setting, and often the student chaplain comes face to face with his own problems, as well as those of his patients. Outstanding lecturers from the fields of religion, medicine, psychology, psychiatry and sociology, share their insights with the student chaplains in regular classes.

Still the basic training takes place in the encounter of the student chaplain with his people. The day-to-day contact with men like Alec forces the student to make his faith relevant or to revitalize it.

Demanding Problems

My medical-surgical ward in the Peabody Building at "Boston City" still haunts my memory. Alec's problems—terror at the prospect of a drastic operation, an unhappy marriage and alcoholism — were intense and deep rooted. Through the summer I encountered many problems less dramatic, but no less real, and no less demanding of the resources of my Christian faith. The faces of my patients have stayed with me. I see "Tex," a rugged, powerfully built giant who had driven cross-country trucks since he was sixteen years old. Together we faced a diagnosis of hardening of the arteries that meant the end of the only vocation he knew. His love for driving rang with the authentic note of Christian vocation though he would have been startled at this thought. We had first to search through all the possibilities left him and then we had to call on the strength of God to enable him to face a new role in life.

Mr. Washington was an elderly, cultured Negro. He had lived and worked in a setting of refinement, even elegance. His rich, warm voice tugged at my heart as he struggled with the prospect of living the rest of his days in a public home for the aged. Yet the love of God that had been a part of his life was still a help, especially when shared with a chaplain who had time to listen to his fears.

One of the most pathetic persons I recall was "Jack," a bookie. He had "welched" on a bet and had been beaten with a crowbar and left for dead. He feared for what would happen when he left the hospital and his assailants dis-

(*Continued on page* 20)

Kenneth Bagnell asks

When Will Easter Come?

LAST year, a tiny girl on a New Brunswick farm had a wonderful Easter.

It began when her morning was only a moment old. It was bounding out of bed, streaking for the gifts from the Easter bunny, squirming while mother dressed her in a pale blue coat. It was marching off to the sound of the chiming bells—her head held high. Then it was home for ham and cakes and candies.

That night in her bed, she stirred, restless. Her mother whispered softly: "What is it, honey?"

"Mommy," came the reply, "when will Easter come?"

Her question is ageless. At Easter time—when *will* Easter come?

It may not come everywhere at the same time. It may on the calendar. But calendars only record events. And Easter is more than an event. It is an experience. It may be observed by many, but felt by few.

That is how it was on the first Easter. When the soft light of Jerusalem's morning broke, and the rock was moved, and death was conquered, only a few saw it. At his birth it was a handful of men. Now it was a cluster of women. Ever since it has been that way.

Maybe it's because belief in immortality comes hard to some people. Man sometimes trusts only his eyes. And often they are dim. But the deeper difficulty is not believing it. It is disbelieving it and supposing life is like a sand castle a child builds beside the sea. Before dusk it is levelled by the waves and forgotten.

To some "scientific" minds it is incredible to believe that a man lives after death. But it is a hundred times more incredible to believe some—whose lives were skylights through which God shone—will not. Parents, whose goodness fell on children as the warm spring rains, ought not to die and that be the end! Tiny children, whose innocent lives have been windows on "the kingdom of heaven," should not wither to nothing while the earth grasps their dust and lets their spirits go.

So Easter is not a moment when a handful of greedy people afraid to face the fact of death, cheer themselves with a pretty promise. Easter is opening the door on what this universe is all about.

It is a promise that despite Crucifixions and Congos, the deepest does not disintegrate. The last chapter of a man's life isn't written in earth, ashes and dust. There is more to a man than that. And there is much more to God.

Ever since Jerusalem's morning, the real Easter has come in all sorts of people whose lives have been gripped by that truth. It is partly a fact in the mind. It is largely a fire in the heart. They may be quiet, but they know. They have felt what Mary felt when she came, whipped and beaten that dismal, dreary day. It was three days after. It is always dismal—three days after.

But then, in church, in the kitchen or on the trolley — anywhere, any time—Easter can come. And when it does, all kinds of people — old folk and little children—know what happened to Mary. No wonder she ran for the disciples. "He is alive!" tumbled her words, "alive forever." They came from tender lips. But they are the strongest words a woman ever spoke.

Wherever the words have had a chance to grow, God has worked a miracle all over again. A boy's mother whispers them in silence. She knows. To her, poppies in Flanders are not remembrances of death. They are reminders of life. They break the surface of brown soil. They push gently into sunlight. And it all comes from a hand. A hand that moved a rock on a Jerusalem morning.

And so it is. Marching up from the Flanders and the Berlins and the quiet passings forgotten by the world but not by God, come the common people who believe. They are the world's greatest sermons on Easter. They do not wear their faith on their sleeves. But there's a lilt in each step and a belief in every voice.

Who knows? Perhaps this year—somewhere across the land someone will listen. "He is alive!" It may just happen that this Easter—Easter will really come. ●

An Interview

The Shadows Lengthen On The Danish Church

by A. C. FORREST

The Rorvig church, a typical Danish country church

IN Denmark about 95% of the people belong to the state Lutheran Church to which they pay taxes. Yet many churches are almost empty, and leading clergymen told me that only about 2 or 3% of the people attend services of worship regularly. I attended the cathedral in Copenhagen and a Baptist church. Congregations were small, but not that bad. Reports are that although Roman Catholics are a tiny minority, they are faithful.

"The greatest tragedy is that when the young people are confirmed they leave the church. It's like graduation from school. We don't see them again until they come to get married and later to get their babies baptized," Dr. E. Brodersen, dean of the great Copenhagen cathedral, told me.

This is the story you hear over most of Protestant Europe. The countries are lovely; the people are friendly; times are prosperous; the religious tradition runs long and deep; there is no hostility to the church—but the indifference is just about complete. And morally much of Scandinavia, especially Sweden, seems to be on the skids. To the observer it seems incredible, the people are so delightful.

One-sided Emphasis

In Sweden, I couldn't find an answer to the problem. Churchmen admitted things were getting worse. And there is internal strife that may split the church. In Finland, things are a little better, and some young pastors with ideas have hope.

The churchman I found to be most analytical and helpful was Dr. Brodersen.

He blames the plight of the Danish Church on the extreme Lutheranism of the ministers and their single-minded preaching. "There is a one-sided emphasis on the forgiveness of sins without any challenge to the reality of sins," he told me. "It's extremely necessary to have the word of God preached realistically."

"Laymen will tell you the trouble is that the church is state-supported," Dr. Brodersen said. "We don't have to worry about it. The state will look after the church to every last blade of grass."

A Norwegian school-teacher told me, "I believe in God and the Bible. But I never go to church. Nor do I worry about it. It will be all right whether I go or not."

But I couldn't get a minister to admit that there was anything wrong with state support. "After all, it worked for four centuries," they will say.

"We're free, completely free to preach as we see fit," Dr. Brodersen said. A number of Danish ministers are active in politics and are Members of Parliament.

They point out that for centuries the Scandinavian people were great churchgoers. They tend to blame the collapse of the last 20 years on prosperity and materialism.

Christianity began in Denmark about A.D. 1000 when it swept across the north. Some 2,000 churches were built by the peasants during the next two centuries, and the same churches still serve the people.

The sixteenth century reformation was quiet in Scandinavia. It was more political than religious, and to the unsophisticated, the worship service and the interior of the churches still seem very similar to the Roman Catholic buildings and services.

In all the countries, Baptists and Methodists and others have grown up. "They do good work. But they have little influence on the life of the nation," Dr. Brodersen said.

"The Oxford group had a colossal influence in the Danish church in the 30s," he told me, and added, "I'm MRA myself. But most pastors are critical of MRA and its influence is not very great now."

The Danish YMCA enjoyed a strong Christian youth movement a few years ago, but it declined. Dr. Brodersen, like other Lutheran pastors, didn't seem to know what the church was doing about youth, but he was sure they were going to do something. "Pastors in the country places gather the young people together for monthly meetings in their homes," he said hopefully. Christian education as found in North America is little known in Denmark.

Barth Out-Barthed

Although it is difficult to find signs of it in their churches, he says there is quite a bit of social life in and about the churches, and Danes have a joke that their communion service is over the coffee table.

The Danish church carries on overseas mission work. "It's easier to get money than men to go as missionaries," he says.

Danish clergy are well-trained in the universities. Few of them are fundamentalist. Karl Barth and the continental school had a vogue. "Barth came here once and was surprised that the young ministers who claimed to be Barthians out-Barthed him." Dr. Brodersen says existentialism is in vogue among the younger men, and Bultmann the most influential theologian.

Denmark has compulsory religious education in the schools. "And that's a problem," he said. "I don't mean it isn't

a good thing, but in all other subjects the children have examinations. Not in religion. So many teachers will use the religious periods to review other work they consider more important."

Danish pastors emphasize confirmation classes above all other work. There are two classes a year, theoretically, each class receiving instruction for six months. Because of the longer vacations, most classes are held in winter and spring.

Church for Art

On my way to visit the dean, I got to the wrong cathedral, an old one that now functions as an art gallery where there was a sale of modern painting. The chancel with the holy table and cross had been boarded off, and were collecting dust. Out in front there were some fine nudes for sale.

When I asked Dr. Brodersen about it he couldn't understand at first what I meant, although the cathedral was less than five minutes' walk from his own. Then he remembered it was a church that had been closed. He said they didn't need two. He didn't know just what it was being used for, but was surprised when I told him.

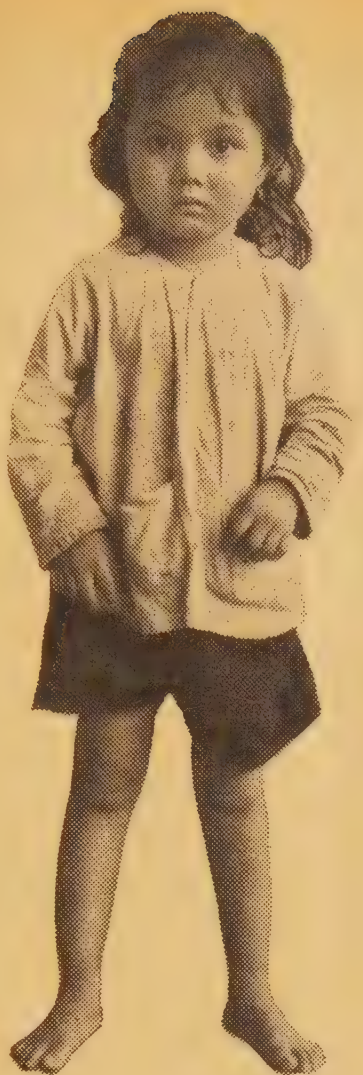
I also visited the old castle at Fredericksborg, where the Royal chapel serves as parish church for the town. I noted about 250 seats. The town population is 10,000. When I asked the guide, she shrugged her shoulders and said. "Well everybody doesn't go to church." The dean didn't know whether the town had another church or not. It has.

Still Have Spirit

Left-wing agnostics have tried to undermine confirmation classes by holding big youth festivals with music and speech-making, somewhat in the East German style. It hasn't been very successful. For confirmation in Denmark has a strong hold, even though attendance at church afterwards seems irrelevant to modern Danish youth.

One scientist told me he made up his mind to leave the church while he was taking the classes. "I couldn't believe all that stuff," he said. He's never been to church since. "My son and daughter have grown up free. I had them baptized—our custom—but not confirmed."

But a woman who does go to church said, "Some people are religious, and others are spiritual. I understand in America you are quite religious. You'll find we don't go to church much, but we still have a spirit." ●



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• NEB vs. RSV

Ad Lib

By J. A. DAVIDSON

I MAY be quite wrong about this, but I have a rather firm feeling that within a few years the *New English Bible* will replace the *Revised Standard Version* as *the* modern translation — at least in all parts of the English-speaking world except in the U.S.A., and even there it should be an interesting struggle.

The New Testament section of the *NEB* has just been published, and if the Old Testament (to be published in 1967) maintains the high scholarly and literary standards, the *RSV* will be in trouble. You may not like to think of two modern versions of the Bible being in competition with one another—but competition there will be, and you'd better face it.

The *RSV* is described in its preface as "an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611." Despite its many excellences, the *RSV* seems to have fallen between the stools of conservatism and modernization. The attempts to preserve some of the language and cadences of the *KJV* are not, on the whole, conspicuously successful. The reading of the *RSV*, especially aloud and more especially in public worship, often produces a curious uneasiness in readers and hearers. (Probably we should still ordinarily use the *KJV* in public worship—although there are some lessons which must be read in a modern translation.)

Perhaps the basic weakness of the *RSV* comes from the requirement that those who worked on it keep one eye sharply on the *KJV*. The translators of the *NEB* did not have this handicap: they were told to go ahead and do a completely new translation, ignoring completely the language of the *KJV*.

And, furthermore, the translators of the *NEB* were helped by a panel of "literary advisers": as Dr. C. H. Dodd, the director of the whole project, has pointed out, "exact scholarship does not always go with a sensitive feeling for literary style."

Within four days of receiving a review copy of the *NEB* New Testament I had read it right through: and I assure you that that was not a boring task. This is an eminently readable translation. A high literary standard has been maintained throughout—the "literary advisers" advised well — and we can take comfort from Dr. Dodd's assurance that where there was any conflict between the scholarly and the literary the scholars had the last word.

I am not competent to assess the scholarship of this translation, but I am willing to assume that it is of the highest order and to accept Dr. Dodd's suggestion that the translation "should carry something of the authority of a consensus of scholarship."

Yes, I may be quite wrong about all this—but I do make the prediction that within a dozen or so years the *New English Bible* will have undisputed pre-eminence among the modern versions.

Hands Across Border

By VICTOR FIDDES

AN event which clergy on both sides of the international border at Niagara Falls have come to anticipate with pleasure, is the exchange of hospitality which members of the cloth arrange each year. The highlight of this annual exchange is the lecture given by an outstanding scholar.

This year it was the Americans' turn to entertain the Canadians and they did so at Temple Beth-El with Professor Harry M. Orlinsky of New York's Jewish Institute of Religion, as guest lecturer. The selection of this keen Jewish scholar was a happy one. He spoke on the manner in which archaeological discoveries of the past 20 years have re-established the historicity of events recorded in certain books of the Old Testament.

• Two Problems

By an interesting coincidence the same day that Professor Orlinsky was lecturing at Niagara Falls, Dr. W. F. Albright, the eminent archaeologist, was re-asserting the historicity of the Old Testament at Hamilton in the course of his Whidden lectures at McMaster.

While Biblical scholars everywhere, with the possible exception of a few unrepentant souls like the late F. C. Torrey, rejoice that answers are now being given to some of the questions that have long vexed the higher critics, it should not be assumed that intellectual difficulties no longer attach to the assertion that "the Bible is true." There remain two basic problems with regard to the Bible upon which the labours and the accidents of the archaeologists shed no light.

The problem of historicity remains. We may now assume with a certain degree of confidence that many events recorded in the historical books of the Old Testament took place at the time and in the manner recorded. But we know that there are some things related that certainly did not take place. The most significant of these, of course, is the story of creation. The broken story of Genesis can never be put together again as historical event. The rich meaning that belongs to those early chapters must be put outside that context. Knowing this the conservatives and the fundamentalists should be honest enough to acknowledge the fact when they declaim that "the Bible is true."

The second problem that remains is that of Biblical authority. The actuality of recorded events is one thing. The authority of the Bible is another and the problem is not settled one way or another by information that the archaeologist uncovers. The authority of the Bible belongs outside the field of scientific investigation. It belongs in the field of theological insight and in this field the word of a Bultman or a Tillich will have far more significance than the discoveries of an Albright.

Rev. J. A. Davidson

Rev. V. Fiddes

Rev. C. A. S. Elliott

Mrs. E. McKim

• Not Earthbound • A Night to Remember

One Foot on the Floor

By CLIFFORD ELLIOTT

IT is not very often that I find my inspiration in pool rooms. However, I have been much intrigued by a sign that appears in a number of them. It says: "Please keep one foot on the floor."

Anyone who has watched or played a few games of "Boston" or billiards will know the reason for this sign. It is put there to discourage those zealous players who lie prostrate on the table in an earnest attempt to get as close to the ball as possible. This habit, of course, is detrimental to the felt on the table, and so must be prohibited. Players are reminded to "keep one foot on the floor."

Now this advice is all very necessary when it comes to playing pool, but unfortunately some people have made it a rule of life. That is, they are anxious first of all to do the safe, proper, and respectable thing. Any call to risk their money, comfort, or reputation will be greeted by them with suspicion or scorn.

But the people who have left their mark on the world have been those who dared to get both feet off the ground. The Wright brothers, for instance. A group of university professors gathered round their machine and agreed that it could not get off the ground. But the Wright brothers answered that by climbing in and taking off.

Charles Lindbergh defied the desire to keep one foot on this side of the Atlantic, and risked his life in the first non-stop solo aeroplane crossing.

John Wesley got both his feet off the ground and put them astride a horse while he went up and down England calling all men to return to God.

The Apostle Paul reports that he was once "caught up to the third heaven"—a risky business indeed, defying all the laws of gravity, safety—and sanity!

Yet it was men like the Wright brothers and Charles Lindbergh who led the day in science, and it was men like John Wesley and St. Paul who led the way in things of the soul.

Perhaps having "both feet on the ground" is no compliment, after all. Perhaps it is more important to get them both off the ground so that we may be lifted closer to God.

Perhaps Jesus had something like this in mind when he said: "And I, if I be lifted up from the earth, will draw all men unto me."

Dateline: Newfoundland

By ELEANOR McKIM

I HAVE just come home from the Tom Rees Mission and I am thankful to have made it safely. St. John's tonight is putting on one of her worst demonstrations of weather. After three days of zero temperatures we had a slight snowfall and rain all day, culminating in a downpour through which the townspeople scrambled their way to Buckmaster's Field for the rally. When we left the hall after the service the streets were sheets of ice. Since there isn't a level street in St. John's, cars and people were stacked up in an unbelievable traffic jam.

In spite of this the drill hall was jammed with an estimated 2,000 people. There was scarcely standing room. In the afternoon there were 1,000 teenagers present at a youth service.

I've never been much moved by evangelical rallies or missions. It has always seemed to me that the missioners were just making excitement out of what pastors say week in and week out in their pulpits. But it was impossible not to be affected by 2,000 people singing "How Sweet the Name of Jesus" with ardour and feeling under the hands of a skilful leader. Most dramatic was the one full minute of complete silence—when only the rain drumming on the roof could be heard.

Tom Rees is a pleasant, greying, middle-aged man, ruddy and healthy looking. He wore a grey suit and glasses and stood on a high purple-draped platform in front of a white wooden cross. His voice is clear, his accent pleasant and not too obviously English. He conducted the service with dexterity.

With the skill of long practice he requested prayer and finances—showing precisely how these contributions can be made, including a new idea "prayer telegrams." After dealing neatly with these items he said, "Now take your hymn sheets, fold them so that number one is on the front page and put them on your chair and sit on them. Don't mutter; don't whisper; concentrate. Pay attention to what I am going to say. It is important!"

And so it was. It was the old, old story of God's redeeming love told in Mr. Rees' clear, logical phrases, but told also with fervour, power and emotion. He stood all the time in one spot, but he used dramatic illustrations and appropriate gestures.

At the end he invited those who had experienced a new life during the service and *those who had done so during the past five years* to come forward.

Fifty or more persons—mostly young people — came to the front during the singing of the last hymn and remained to meet with Mr. Rees and his colleagues.

I don't know what the older people of St. John's thought of the mission. There is a memory here—a hearkening back to the old days when evangelists were flambuoyant and revivals were robust affairs. To these older folk the Rees mission may seem pale by comparison.

But to me, who was brought up to regard revivals with reservation, it was a vital experience to be one with 2,000 people who came out on a foul night to be a part of a Christian service.

Practicaliy all the Protestant denominations joined in sponsoring the mission and participated fully. Of our two Presbyterian churches in the city—one took part; the other didn't. But that's the way we are down here. We haven't sold out to conformity. •

How a B

A NEW translation of the New book store shelves last mont the publication of *The New* under way on the translation of the to be published in about six years

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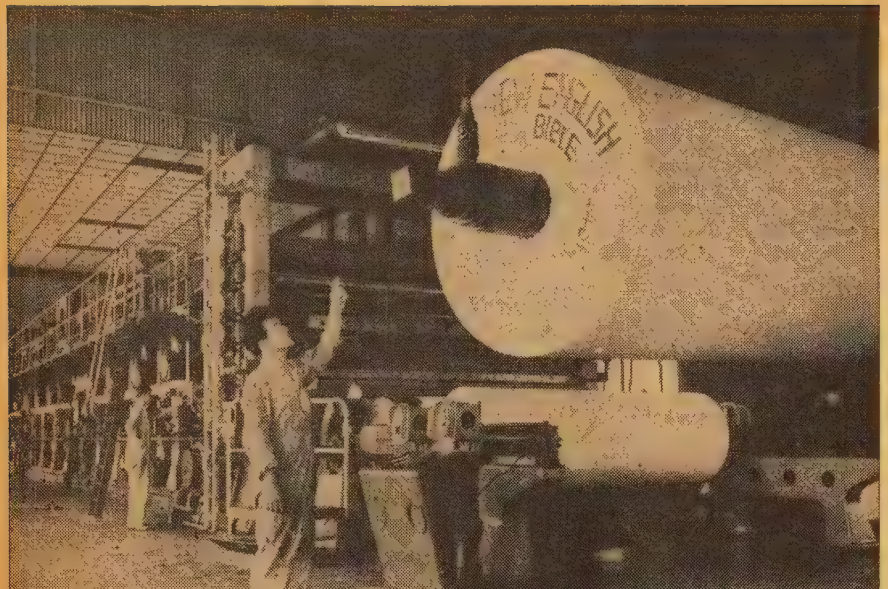

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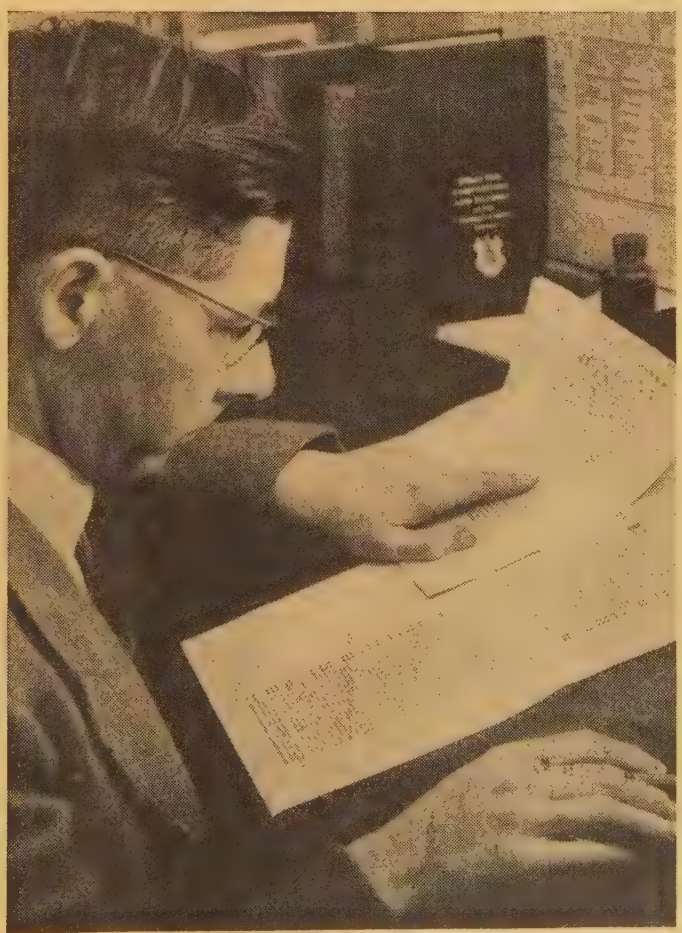

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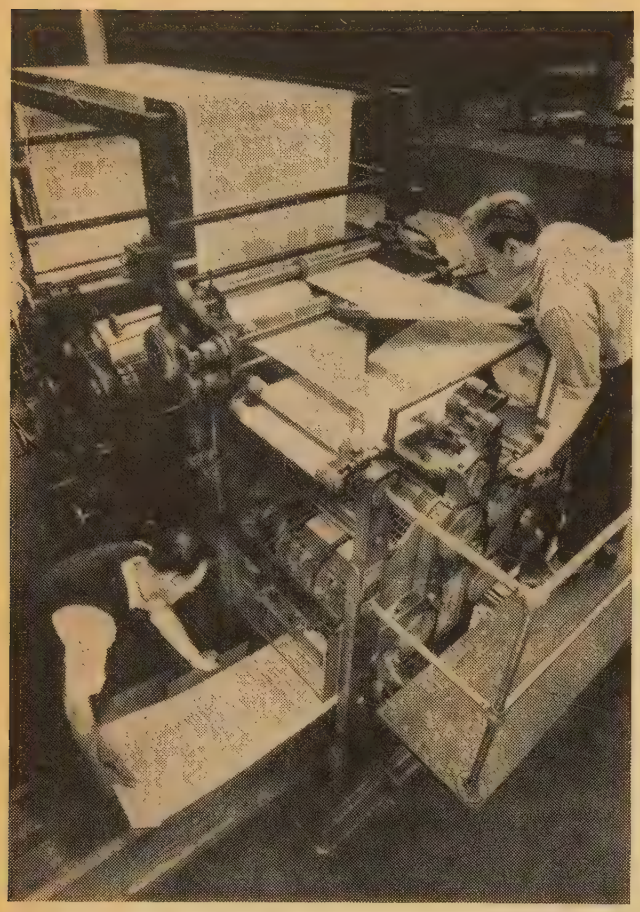


5 Proofs corrected, printing plates are made of the type pages, and the new Bible starts rolling off the printing presses.

How a Bible is Made (Continued)

deal with the Old Testament, the New Testament, and the Apocrypha, respectively

The three panels started simultaneously. But, as expected, the New Testament group were first to finish. Immediate preparations were made to publish their work.

Special paper was made at the Wolvercote Mill in Oxford. Ends of the finished reels were marked in bold lettering (*see photo* 1) and the paper was shipped to the plant of University Press, also in Oxford.

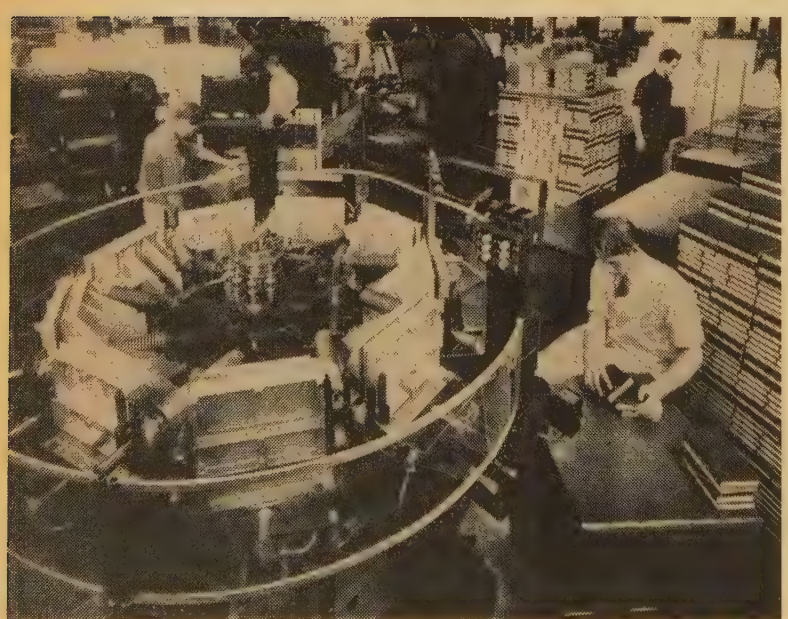
As the manuscripts came from the revision committee, they were transferred to automatic typecasting reels (*see photo* 2). The reels were fed through the typecasting machines, the type assembled in galleys and made into pages (*see photo* 3). Proofs of the pages were made and sent to a proof-reader who checked every word in the page against the original manuscripts (*see photo* 4).

The corrected proofs were returned to the composing room where the necessary changes were made in the type before they were plated and ready for the press. The printed pages of the new Bible were folded ready for binding when they left the rotary printing press (*see photos* 5 *and* 6).

The entire process is similar to that used at the plant of The United Church Publishing House where *The Hymnary* and other church publications are printed.

Two editions of *The New English Bible* have been published (*see photo* 7). The Popular Edition measures 5″ x 7½″ and sells for $1.75. The Library Edition, which is 6″ x 9¼″, has fuller notes and a superior binding. It sells for $4.50. Both are green-covered.

Principal George Johnston of United Theological College, Montreal, reviews *The New English Bible* on page 23 of this issue.



6 Printing completed, the pages are collected, bound in the bindery. Circular machine presses bindings securely.

7 The finished product. It is available in two sizes.

The Question Box

Q. When a new Church Historic Roll is being prepared (a) should the names be prepared alphabetically (i.e., all the A's on one page, B's on another, etc.) or (b) should they be recorded chronologically; or (c) is this a matter of choice?

A. Our archivist says: There is no rule about this, but the best way undoubtedly is to list names in a Historic Roll alphabetically and allow for additions. There is no way to avoid running out of space and it is almost impossible to keep one list strictly alphabetical for very long. The only thing to do is to make out a new list and start all over again whenever necessary.

Q. How often should the church roll be revised?

A. Annually.

Q. On what basis should a member's name be dropped from the membership roll?

A. After due consideration and following the rules of the church as found in the manual, a member who has ceased to keep his vows and indicates by his attitude or conduct that he does not intend to keep them, should be dropped.

Q. What person or group of persons has the authority to delete any name from the church membership roll?

A. The Session.

Q. Is it not fair and Christian to notify such a member stating the reason why such a course is considered before such a revision?

A. Yes.

Q. In whose handwriting should such a minute of revision be recorded?

A. That of the Clerk of Session we assume. Or the minutes might be written or typed by someone else but signed by the chairman and secretary of the meeting that adopts the minutes.

Q. What is the average annual tuition fee for the individual student at church secondary schools?

A. About $1,300 for tuition, board and room.

Q. Sections 101, 103 and 107 of the Manual *lay out the duties re moneys of the Committee of Stewards. I maintain that this refers to collection money only, plus any other that may be given to them to disburse. Other men claim that this means all moneys raised in the church, even including that raised by the WA, etc. The ladies do not like being told how much to raise and having to hand it over to the stewards. Please settle this argument.*

A. What tremendous courage your stewards have! Money raised by the WA, etc., is normally not included in the budget or dispersed by the stewards. We assume it could be if the congregational meeting so directed, and the ladies didn't quit.

Q. Do church boards have any responsibility regarding future use of no-longer-used church buildings when they sell them? To cite an example—a church was converted into a chicken house and public opinion, outraged, is blaming the buyer.

A. Trustee boards and presbyteries are responsible. No congregation may sell its property without presbytery consent.

Q. In your issue of January 1 you state that the abolition of race and colour discrimination and common honesty are two of our greatest needs at present. Would common honesty not demand that we quit pretending that there is such a thing as racial equality?

A. If it's pretending, yes. But some of us actually believe that God is no respecter of persons and made of one blood all nations of men.

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MINISTERING TO SICK

(*Continued from page* 11)

covered that he had not died in that narrow alley. His jaw was broken and wired but he managed to make audible the first prayer he had uttered since childhood. I have hope that it was inspired by more than just his fear of the future.

Hour by hour, through three months of concentrated ministry to sickness and anxiety, we student-chaplains attempted to bring the resources of prayer and forgiveness, understanding and acceptance, to lives plagued by harsh and stubborn problems. Many of us stayed late into the night or arrived early in the morning to give support through an operation or a crisis in an illness. We comforted families when death came, and we gave what help we could to those who saw its approach. A brother and sister who had not spoken to one another for years were reconciled through the efforts of the other British Columbian on the course, the Rev. Newton Steacy.

Through it all we became conscious of our own needs. The grace of God became more than another theological term to be learned. It became a requisite for us, and for the patients we came to love. Like the pulse beat of the heart, driving the life force out, then calling it back for renewal, was our movement from classroom to ward and back. We found that each time we went out it was with new skill and each time we returned it was with new humility.

I trust that Alec helped me toward both. I shall always be grateful to him. ●

Easter

From men of unbelief we hear
The cynic's sad refrain
That Christ died vainly on the Cross
Never to rise again.

But something rose from out the grave
That, in their darkest hour,
Endowed Christ's disillusioned band
With spiritual power

And sent them through a hostile world
Spreading their joyous word,
For that downcast, pathetic band
Had seen their risen Lord.

And from the living Christ today
We draw a strengthening light,
And know that radiant life shall dawn
Out of death's fleeting night.

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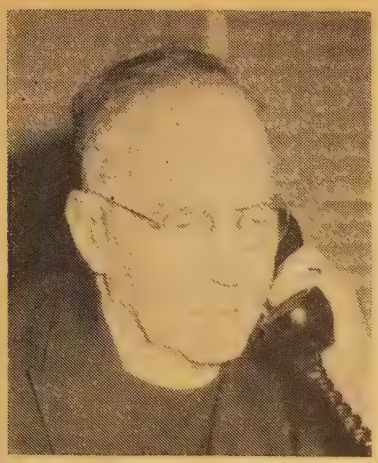

Dr. McLeod speaking

"Two voices are there; one is of the sea,
One of the mountains; each a mighty voice:
In both from age to age thou didst rejoice,
They were thy chosen music, Liberty!"

Those are lines from a memorable sonnet by Wordsworth. Liberty was in jeopardy when he wrote them. There were at least two voices which spoke of liberty—one was Britain's, a sea-faring people; another was Switzerland's, a mountain people.

I was reminded of these lines at Atlantic City where the sea was under our windows. One feels the spirit free again as he looks out over the great surges advancing upon the sands, as they have since the dawn of time. One's petulance and dread seem rather small; the sea voice rebukes our fears.

We had just come down from New York. There we heard another voice. It was the voice of the city. Its clamour rose to our hotel windows, punctuated from time to time by the siren's wail; this, even when the population was largely withdrawn for sleeping. By day, the traffic seemed a continual avalanche.

My brother ministers who have laboured a lifetime in the great metropolis assure me that it has a friendly heart. They have lifted the voice of peace among the multitudes and have dwelt in the city "as a shepherd in his fold upon the mountain." And it is a voice of liberty, imperious as the sea-voice, eternal as the mountain's, but it is a "gentle voice soft as the breath of even" —yet a mighty voice, not to be silenced by clamour, and it speaks with power to the teeming hordes of our great cities and in the regions beyond. It speaks with help and healing in the Congo. ●

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

FORMER CCF Member of Parliament, United Church minister, and vice-president of the Canadian Labour Congress, Stanley G. Knowles has written a book on *The New Party*. McClelland & Stewart announces publication this month.

Mr. Knowles

This is Bible Year. 1961 marks the 350th anniversary of the King James version of the Bible. It also marks the publication of The New English Bible, the New Testament portion of which is now available. THE OBSERVER is featuring it this issue in a picture story; in the Rev. J. A. Davidson's *Ad Lib* column and in a review by United Theological College Principal George Johnston. A *British Weekly* editorial says that the context into which the New English Bible has fallen is a striking one. "Not for a long time has there been the deep and widespread longing for the guidance of the Word of God that marks the start of the nineteen sixties."

Canadian Library Week is to be marked April 16 - 22; its slogan "Reading is the Key." The aim is to call attention to library facilities and services and to the value of books. Canada's record in this area is far from good. Only six urban libraries reach the minimum standard—Toronto, Vancouver, Windsor, London, Regina and Saskatoon. Statistics show that more than half the population are without library service; that Canada spends about half as much on libraries per capita as Great Britain and the United States and circulates these books one-half to one-third as much. While interest in children's books is increasing, larger and better library facilities for the youngsters are important. One way to remedy the situation is to get busy individually and through organizations to support local libraries.

Two "Fortress Books"

Conversion

By Erik Routley.

Prayer

By Olive Wyon.
(Muhlenberg Press, Philadelphia, $1.00 each.)

Reviewed by Claude de Mestral.

The Muhlenberg Press is to be congratulated for asking British theologians to co-operate in its new "Fortress Books," dealing with central themes of Christian faith and life. It is a further proof of the oneness of the Christian Church.

Erik Routley, chaplain of Mansfield College, Oxford, is known for his work on the history and theology of hymns.

In **Conversion** he, first of all, defines his theme: how it takes place, what it does to men and women. While insisting that conversion is always a radical experience, the author points out that its manifestations, or forms, are many Conversion is not a single mould. But the aim remains the same, and only God can transform men. The last three chapters deal with the effects of conversion, evangelism, while relating conversion to faith and the church. A stimulating and concise presentation of a subject of general concern to all.

Miss Wyon, theologian and author of many books on the devotional life, received her honorary DD from Aberdeen University. Her brief study of **Prayer** faces the question: what is prayer anyway? why and how should we pray? Miss Wyon insists upon the importance of often listening, rather than speaking when we pray: "We must listen, not straining our ears to hear a voice in which we do not quite believe, but waiting on God, in peace opening our hearts and minds to him—letting him in." This book is as useful for church members as for non-Christians, a rarity among Christian books indeed.

Other titles announced in this series are **Marriage** and **Beginning and End of the World.**

Road to Sodom

By Jean Rees. (British Book Service. $3.50.)

Reviewed by Dorothy Dumbrille.

The author, Jean Rees, was co-founder with her husband, Tom Rees, of Hildenborough Hall, Britain's first permanent young people's Christian Holiday Conference Centre. She assists him in organizing nation-wide and international missions, one of which is presently in Canada.

This novel, simple, yet, in its own way, penetratingly profound as a study, covers the period in Genesis which contains stories of Abram, Isaac and their families. This book is, primarily, the story of Abram and his beautiful wife, Sarah. It reads like a modern novel yet remains true to its period and to the Bible account. Much research has gone into its preparation in order that Mrs. Rees may depict the corruption that existed in the wicked cities of the plains, Sodom and Gomorrah, which were so dramatically

destroyed. We see the splendour and glory of Egyptian civilization, the materialistic life in Ur of the Chaldees and cannot help but compare it with our own civilization in some respects.

A bit of imaginary characterization goes into the description of Adah, wife of Lot, who is turned into a statue of salt because of her disobedience and wilfulness. Adah corrupts her good husband, Lot, morally and spiritually, leading him on **The Road to Sodom.**

Although based on the Bible account, a novel of this sort must necessarily depend on several sources for its material. It is quite evident that Jean Rees has studied widely and has derived much of her information from old Mohammedan legend and from considerable archaeological research. There is much beautiful description in the book, one of the best stories of Biblical times I have read. It makes us aware of two cities so wicked they had to be destroyed. Mrs. Rees, without being too dramatic or imaginative nor yet too practical, mentions that there were certain mineral deposits in the area about Sodom that may have contributed to that city's destruction by fire. Today, we realize that God works through many agents to perform his miracles of healing, destruction or punishment. The two approaches are considered together.

The New English Bible: The New Testament

(University Presses, Cambridge and Oxford, 1961. Library Edition, $4.50; Popular Edition, $1.75.)

Reviewed by George Johnston.

Readers of **The Observer** know that the Bible is our precious storehouse of truth and revelation, and so they will welcome this volume. Buy and use it!

Dr. Dodd

It is a genuinely modern English translation, and in that lies its tremendous interest and importance. As the product of a splendid team, directed by Dr. C. H. Dodd, one of our most eminent scholars, this book is far better than the kind of paraphrase so many have been using of late. It is superior to "Moffatt," because it comes from more than one hand and is free from Scotticisms; and it is superior to "Phillips," who often provides merely a bright and breezy colloquial paraphrase.

You may want to know how it stands in comparison with the Revised Standard Version. Well, in the first place the RSV is in the lineage of the ASV or RV and the King James or AV (1611). Our new book is in no sense a revision of anything. It is new, it is contemporary, it is a translation that depends on the most up-to-date scholarship available in the United Kingdom and the rest of the world. RSV is meant to be used in church, and should be used, because it

(*Over*)

Topics for Discussion

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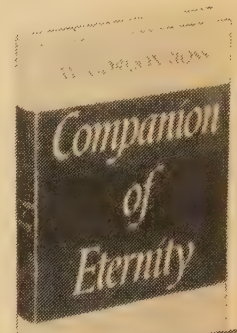

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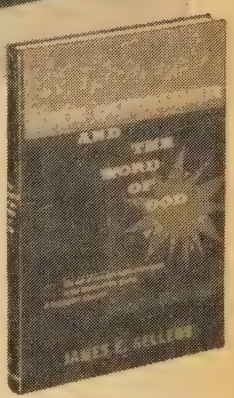

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Is it really good? No doubt about it at all.

We see Peter and Andrew "overhauling" their nets; we note the "warm indignation" of Jesus, and wonder as "his heart went out" to the hungry multitude. We must love the "bad characters" who supped with Levi and his new Master. The disciples who "scolded" those who brought the children to Jesus are less lovely.

You may get a shock when you read that the Oriental visitors who came to visit the Babe of Bethlehem were not wise men or kings, but "astrologers." This is, however, much closer to probability, so long as you do not picture them as you would the writer of a newspaper horoscope in modern Canada! The Beatitudes read, "How blest . . .", though here I should have preferred, "How happy!" At the Magnificat, Luke 1: 46, there is a note to the effect that some ancient MSS substitute "Elizabeth" for Mary, and that the original poem may have had no name attached. That is the kind of note that demands further commentary, but the translators are properly silent. The fact is that it is very odd to find Elizabeth in a few excellent sources, for this suggests that the hymn may have come from the circle of John the Baptist or perhaps the Essenes. One of the first Scrolls from the Dead Sea is a set of hymns or poems of thanksgiving.

In the Gospel of John "only begotten Son" becomes, as in RSV, "God's only Son," and this is accurate. The title of the Holy Spirit, "Paraclete," is consistently translated "Advocate" in keeping with much research into the history and use of the word. Unfortunately, at I John 2: 1 we have a paraphrase, "one to plead our cause," instead of Advocate: this was unnecessary, for it is again "Paraclete" in the original.

In Paul the terrible word "wrath" is banished. It is replaced by "retribution," possibly as a reflection of the point of view in the translation team. Some contemporary scholars have recently argued that "wrath" must be retained if we are to get the true flavour of Paul's teaching. There will be no quarrel with the version of I Cor. 13 we have here. It is first-rate. "Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance."

The total impression made by the book is exciting and attractive. The type, the binding, the single column of text, and the general appearance are worthy of Holy Scripture. We have the verse enumeration in small print for reference, but little attention is paid to the verses as such. Instead we find good paragraphing, and large sections with their own cross-headings. Many readers will be pleased with the fine renderings of the poetry, for example the Lucan hymns, which are specially fine and illuminating.

It is a great pleasure to congratulate the publishers on the appearance of this **New Testament** in its **New English Bible** dress, and at the same time express the gratitude of the reading public and the churches to the team of scholars who have put us all in their debt.

God says:

Of his Son,

Thy throne, O God, is for ever and ever,
And the sceptre of justice is the sceptre of his kingdom.
Thou hast loved right and hated wrong;
Therefore, O God, thy God has set thee above thy fellows,
By anointing with the oil of exultation.

And again,

By thee, Lord, were earth's foundations laid of old,
And the heavens are the work of thy hands.
They shall pass away, but thou endurest;
Like clothes they shall all grow old;
Thou shalt fold them up like a cloak;
Yes, they shall be changed like any garment.
But thou art the same, and thy years shall have no end.

Of Man,

What is man, that thou rememberest him,
Or the son of man, that thou hast regard to him?
Thou didst make him for a short while lower than the angels:
Thou didst crown him with glory and honour;
Thou didst put all things in subjection beneath his feet.

Hebrews 1, 2
The New English Bible

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About People and Places

Moderator and Primate Issue Call

The Anglican and United churches in Canada are doing something to re-spark interest in church union. In **Growth in Understanding**, a Study Guide, together they tell the story of the onward surge towards re-union in the world-wide church, give present plans and proposals, and remind members of the origin and history of Canadian negotiations. They state plainly where the two churches agree and differ in nature, organization and government, in the ministry, worship and sacraments.

In the final chapter the scandal of division is pointed up as well as the basic conviction that "Christian unity is not a matter of sentiment, of personal likes and dislikes or of expediency. It is a solemn Christian obligation, a duty laid upon each baptized person who professes belief in Christ and pledges obedience to His will. God wills the unity of His people: our mission is to work, under the guidance of the Holy Spirit, towards its completion."

The use of the study guide is commended in groups on Presbytery, Diocesan or regional levels under competent leadership; through Anglican - United Church congregational joint study groups; and by groups of young people, men and women in both churches.

In addition the Primate of the Anglican Church and the Moderator of the United Church have issued a CALL, inviting members of both communions to join a League of Prayer for Christian Unity, and a leaflet on the subject is available.

Copies of **Growth in Understanding** (50c) and the League of Prayer leaflet (free) published under the auspices of the Committee on Church Unity and the Church Universal of the Anglican Church of Canada and the Commission on Union of The United Church of Canada may be procured from the Literature Distribution Centre, 299 Queen St. W., Toronto 2 B, Ontario.

SCM Gets United Church Aid

The sub-executive of the General Council of the United Church, at a recent meeting, voted a grant of $10,000 to the **Student Christian Movement** for 1961.

It was felt this additional support was needed when the Canadian Council of Churches reported that sufficient support has not yet been received to implement the plan to employ a person to promote work of the provisional national university Christian Council.

Grants in Emergency

$26,000 in emergency aid grants has been sent by the Overseas Relief Committee in response to World Council appeals. The committee authorized $5,000 to Indonesia where disaster and famine have caused great suffering; $5,000 to Hong Kong where fire destroyed three hillsides of refugee shacks; $10,000 to the Cameroons where help was requested to rebuild churches, homes for ministers and for food following internal strife which has waged since 1955; and $6,000 to help the World Council in collaboration with the Food and Agriculture Organization to set up a programme to improve the food situation. The estimated cost for this new project is $80,000 over a three year period.

Dr. Murray Retires

Dr. Florence Murray, one of Korea's top authorities on tuberculosis and leprosy, is retiring after 40 years of service.

A Maritimer, she was educated at Prince of Wales College and Dalhousie University and went to Korea under the Presbyterian Board in 1920, transferring to the WMS in 1925.

Neither wars nor rumours of wars

Dr. Murray and friend

affected her. She carried on her work in mission hospitals, refugee camps, on board the Danish Red Cross ship in Pusan Harbour—for which she received a Danish government decoration—doing orthopedic work with war casualties in the post-war period.

During furlough in 1956 Dr. Murray received the honorary degree of Doctor of Divinity from Pine Hill Divinity Hall, the first to be awarded by that institution to a woman. Dalhousie conferred upon its distinguished graduate, a Doctor of Laws degree.

On returning to Korea Dr. Murray went to superintend the building of the Wonju Hospital. She set up a TB clinic to which four hundred patients are now attached, and the fame of her work in the treatment of leprosy has spread throughout the country.

Dr. Murray will leave Korea shortly and return to Canada via Africa.

More Hospital Chaplains

Executive approval has been given for the appointment of up to **eight hospital chaplains.** This followed a General Council recommendation that the Board of Home Missions in consultation with the Board of Colleges and Secondary Schools be authorized to appoint that number on the understanding that the

(Over)

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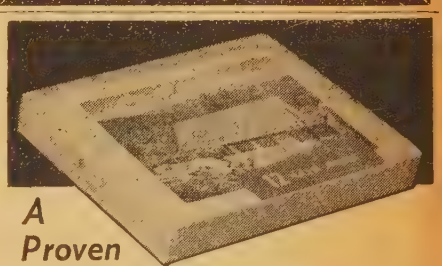

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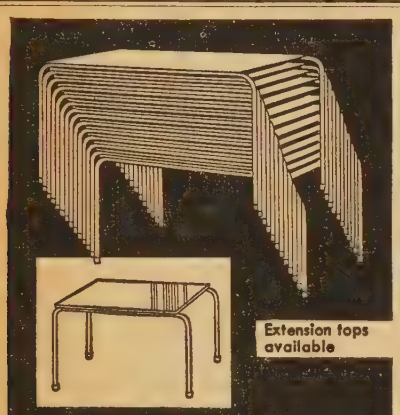

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Home Mission Board would underwrite half the salary and maintenance and the local presbytery or council the other half.

The Board of Home Missions has been asked to consider the appointment of **four chaplains** for work in selected mental hospitals, this work to be undertaken in consultation with the Canadian Council of Churches.

Rees Missions Draw Big Crowds

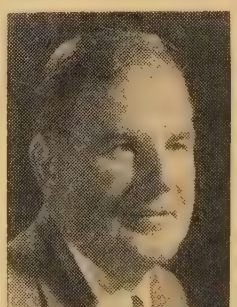
The interdenominational character of his evangelistic missions, and the fact that they include rural areas are two of the most important contributing factors to success, Anglican layman Tom Rees, director of the **Mission to Canada,** told the press on his arrival. "We are not particularly concerned with the Torontos," he said, "but with the people in the small places."

The 12-member party will travel 22,500 miles in this country, using special railway cars as home base, from which they will go to the one night stands in rural areas by train, plane, bus and helicopter, sometimes dividing forces for duplicate rallies.

The Mission to Canada, which will run until late June, got off to an impressive start with a Commissioning Service in Metropolitan United Church, Toronto, conducted by the minister, the Rev. Dr. George Birtch.

Before a capacity congregation, Mr. and Mrs. Rees and their party were commissioned by Salvation Army Commissioner W. Wycliffe Booth, the Primate of the Anglican Church, the Most Rev. Dr. Howard H. Clark, the Rt. Rev. Dr. Robert Lennox, Moderator of the Presbyterian Church in Canada, the United Church Moderator, the Rt. Rev. Hugh A. McLeod, and the Rev. Gerald M. Ward, President of the Baptist Federation.

This is the first time the leading Canadian churches have come together to support officially a venture of this sort, Mr. Rees said. His desire is to bring the denominations into closer fellowship; to inspire and strengthen Christian people and to enable men and women, teenagers and fringe people to make an intelligent and full commitment of their hearts and minds to Jesus Christ.


Mr. Rees

The tall, dynamic director spends half his time in this kind of mass evangelism, a type which can be most helpful and stimulating, he contends, and the other half teaching residential courses at Hildenborough Hall in Essex.

Contributions from his mass campaigns are placed in a trust which underwrites the missions — they usually break even.

The Mission to Canada got off to a good start in Newfoundland. Despite appalling weather, cars in the ditch and slippery roads, the team reached Bay Roberts only a little over two hours late to find 600 people waiting. The drill hall in St. John's was filled to overflowing, and 1,000 young people turned out to a youth rally.

The Mission members will speak in churches, halls, schools, universities, service clubs and army camps from Nova Scotia to the Yukon. Mrs. Rees will address many women's gatherings.

Mr. Rees will broadcast over the CBC network during the religious period, April 16, 2.30 - 3 p.m. EST.

I and S Gives Up S

The **Rev. Sterling Kitchen**, Associate Secretary of the Missionary and Maintenance Department, has been given responsibility for stewardship education, and the Board of Information and Stewardship has agreed to leave that phase of its work to M and M.

The 19th General Council at Edmonton recognized the basic importance of stewardship education in any programme of Christian living, and ruled that there should be an Associate Secretary in this area.

Mr. Kitchen's appointment was made by the Executive on the recommendation of the Missionary and Maintenance Department and the Board of Information and Stewardship.

Needed—Young Men on Jeeps

Canada's greatest need today is for a group of 20th century saddle-baggers—on wheels — to spread Christianity throughout the country. Dr. Homer Lane, Associate Secretary, told the annual meeting of the Board of Evangelism and Social Service that these young men, driving compact cars and station wagons, jeeps, outboard motors, planes and helicopters would not only get into the deepest corners of the inner city with the Gospel message, but penetrate to the scattered and frontier places also. "I doubt if the church can cope with the situation now confronting her in Canada unless this kind of thing happens," he said.

Secretary, the Rev. Dr. J. R. Mutchmor proposed a Royal commission to study crime—which costs Canada three billion annually. He urged that the study be carried out in Ontario, the most populous province, first.

The board commended the Federal government for giving leadership in setting up a World Food Bank and for prison reform accomplishment.

Resolutions favoured the support of restrictive and tax levying provisions to find more funds for creative and constructive employment-producing projects such as training schemes, slum clearance, building more schools and hospitals and related endeavours.

They suggested: an increased tax on beer, wine and spirits; a 15% reduction in the amount of deduction for advertising from corporation tax returns; a special tax on luxuries such as high-priced homes, boats, automobiles; a closer scrutiny of expense accounts reported in income and corporation tax returns. The board also urged a continued check on the administration of unemployment insurance to eliminate irregularities, and asked that the United Church's official opposition to national lotteries be brought to the attention of Federal and Provincial governments.

Split on South Africa

Not all E and SS resolutions passed unanimously. While most agreed that the Prime Minister be asked to express strong disapproval of South Africa's apartheid

policy at the Commonwealth Prime Ministers' conference, the vote was 14 - 7 against the re-admission of South Africa which becomes a Republic in May.

Dr. Mutchmor's 25th anniversary with the board was marked by tributes, and the gift of a desk clock from the staff.

Convalescing in Hawaii

The **Rev. Dr. Ray McCleary,** Secretary of the Missionary and Maintenance Department, who has been ill for several months, hopes to be able to return in May. He is convalescing in Hawaii.

Lay Chairman Dies

The only layman ever to serve as chairman of the Belleville Presbytery died recently. **William E. Tummon** was a resident of Foxboro since 1940 and was active in choir, church school and as a lay preacher. He served the presbytery in many capacities and was elected chairman in 1955.

End of the Red Tape

After nearly a year of waiting while red tape unrolled, **Danforth Ave. United Church,** Toronto, welcomed its refugee family early last month. Mr. and Mrs. Edgar Kaneps and their little blonde daughter, Zane, came to Canada with the third group of TB refugees and their families brought to Canada by the government under the World Refugee Year plan.

During World Refugee Year 99 Canadian churches sponsored 210 refugees. United Churches are continuing to welcome families from overseas.

Was Leading Hymnologist

Canada's leading authority on church music, the Rev. Alexander MacMillan, DD, MusDoc, died at his home in Toronto on Sunday, March 5. He was 96.

Dr. MacMillan was chiefly responsible for the production of the Presbyterian **Book of Praise** and the United Church **Hymnary.** His prominence as a hymnologist and church musician tended to obscure the fact that 40 years before he turned to executive work he was a beloved minister of several congregations.

He is survived by one son, Sir Ernest MacMillan, and one daughter, Jean MacMillan. His wife, Wilhelmina Ross, and two daughters, Mrs. J. C. (Dorothy) Hill, and Mrs. Ettore (Winnifred) Mazzoleni, predeceased him.

Funeral service was held in St. Andrew's United Church, Toronto, and interment was in Mount Pleasant cemetery.

Deaths in the Church

Rev. H. H. Hillis, Belleville, Ont., died February 9, 1961. He was ordained in 1909, served charges in the Montreal and Ottawa and Bay of Quinte conferences. He retired in 1947. . . **Rev. M. S. Kerr,** Toronto, Ont., died March 2. Ordained in 1917, he held three charges in Alberta

(*Over*)

THE MUSIC MAKERS' CORNER by Enid J. Howard

NANCY is eleven . . . in grade VI at Lanevery school. She tumbles out of her trundle bed at seven, tidies her room, makes her bed, washes her face and brushes her hair, so that she looks like a princess. After a double breakfast she picks up the dishes, then does half an hour's piano practice to prepare a good lesson for Miss Crombie.

Today she took two letters to the post office for mother, then called for her friend Mary on the way to school. She arrived there early and played some games. In class she recited eight extra lines of poetry beyond her assignment; gave a pencil to Lois who had forgotten hers. More games at recess, with a slight interruption while she helped Grandma Brown with her parcels across the street. Back to class, she did some fractions and decimals with ease, but almost stalled in problems.

The noon bell rang. Nancy erased the mathematics from the board and helped her teacher to sort some papers; ran to the post office for mail for her parents and two neighbours; another huge meal, then she helped mother to clean up things; called for Mary, then to school and social science, which is not so interesting, but she learned where Vienna is, and something about Wolfe. On the way home, she and Mary took care of a baby boy while his mother went to the store; then to Mary's home. What a muddle! Nancy helped to set it straight, then she went home. No questions asked. Mother knows Nancy is a Samaritan.

After evening meal, an hour's practice, some homework, a period of TV, more homework, a little fun, then a good book and to bed, after saying a long prayer to thank God for a happy day. She has a permanent smile, did at least ten good deeds, walked and ran seven miles . . . and now, after making fifty people happy she is asleep, dreaming of a fairy land with a prince and a princess . . . and across the foot of her bed Skippy, her yellow cat, is stretched at full length as a comforter.

We welcome the following new members to our Music Makers' Circle:

Richard Agar (11), Brooklin, Ont.; Nancy Adamovits (12), 500 Mortimer St., Toronto; Nancy Watson (12), Box 53, Vankleek Hill, Ont.; Leslie Bartlett (12), 28 Hollister Road, Etobicoke, Ont.

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— Fort Saskatchewan, Vermilion and Camrose. He retired in 1945. . . **Rev. Harold T. West,** Palermo, Ont., died March 5th in the active work on the Nelson - Palermo Charge in Hamilton conference. He was received from the Congregational Church of England in 1947. . . **Rev. Louis Abram,** R. R. 2, Valleyfield, Que., died February 16. Born and educated in France, he came to Pointe aux Trembles, Que., when 18, entered the ministry, was ordained in 1900 and served entirely in the Montreal and Ottawa conference.

Jessie, wife of the Rev. Wray L. Davidson, Burlington, Ont., died February 18. She served with her husband on charges in the Hamilton Conference, including Port Dover, Simcoe and Guelph. . . **Gertrude,** wife of the late Rev. John P. Anthony, Yarmouth, N.S., died February 15. **Vivian A.,** wife of the late Rev. George W. Beck, Great Village, N.S., died February 23.

M and M Increase 25.2%

The increase in contributions is 25.2% up to March 10th, the Missionary and Maintenance Department reports. The total is $732,651. The 1960 figure was $585,303. The following are totals by conferences, with last year's figures in brackets:

Newfoundland, $6,060 ($3,182); Maritimes, $57,222 ($36,953); Montreal and Ottawa, $65,551 ($55,343); Bay of Quinte, $62,755 ($51,216); Toronto, $146,412 ($123,535); Hamilton, $114,635 ($84,288); London, $87,246 ($74,810); Manitoba, $46,778 ($33,980); Saskatchewan, $45,453 ($32,174); Alberta, $49,809 ($38,903); British Columbia, $50,161 ($39,381); Donations, $569 ($11,538).

Pine Hill Expansion

Pine Hill Divinity Hall, Halifax, is marking 140 years of service by graduating the largest class in its history.

The Board of Governors, feeling sure that the need for more candidates for the ministry will be met by a growing church, has decided to go ahead with a building expansion programme and to erect a chapel and three additional classrooms. The new buildings will give more space for worship and better teaching facilities and will enable library accommodation to be considerably enlarged.

The project will cost about $175,000. No organized campaign is planned for the Maritime conference, but it is hoped the college's friends everywhere may assist.

The recently built residence is being expanded by the provision of 24 more student rooms. This was provided for in the original plans.

Two Fill C.E. Posts

Two United Church representatives on the Division of Christian Education of the National Council of Churches in the United States have been named to hold responsible posts for the next three years. The **Rev. C. M. Stewart** is vice-chairman of the Commission on Missionary Education, and the Book Steward, the **Rev. Dr. C. H. Dickinson** is vice-chairman of the business committee.

During the past year the **Rev. Peter Gordon White** served as chairman of the editor's section.

To Be Received

The Executive of General Council recently received notification from several presbyteries of intention to recommend a number of ministers from other communions to be received into the ministry of The United Church of Canada: **Simcoe Presbytery,** the Rev. Jack Lindsay, minister of the Methodist Church of Ireland; **Ottawa Presbytery,** the Rev. Cyril Steward Cook of the Church of Scotland and the Rev. David C. Searfoss from the Presbyterian Church in the United States; **Vancouver-Burrard,** Rev. R. S. Moreland

When Easter Comes

by S. Barlow Bird

I picture three tall crosses
On a hill,
With something in my being
Awed and still.
I think of His forgiveness,
Sacrifice,
Ashamed that men still practise
Tossing dice.

I see mounds of transgressions,
Of man's dross,
Heaped high about the upright
Of His cross.
I come down from that hilltop,
Here to find
Less of selfrighteous shouting
From mankind.

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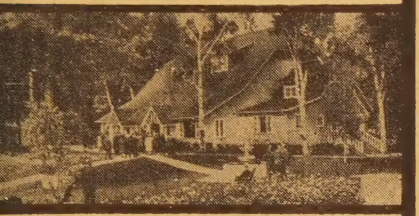

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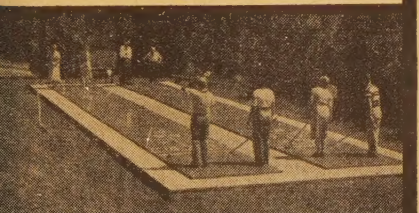

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Prophetic Conference—*August 19-26*
Young Life Conference—*August 26-Sept. 4*

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BIRTH

FIDDES—Born to Dr. and Mrs. G. W. K. Fiddes, on Thursday, March 2, 1961, at the Prince Rupert General Hospital, a daughter, Margot Dorothy.

1. HELP WANTED

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APPLICATIONS will be received for the position of Matron for a United Church Home for Senior Citizens in northern Ontario. Practical nursing experience necessary. Live in. Duties to commence April 1, 1961. Protestants apply, stating age, experience and salary required, to Box 188, THE UNITED CHURCH OBSERVER, Toronto.

COLBORNE Street United Church, Brantford, Ontario, desires the services of a full time Deaconess to assist the minister in pastoral visitation and to direct the Christian Education programme. Position open as of July 1961, and living accommodation available. Please address inquiries to "Deaconess Committee," 360 Colborne Street, Brantford.

SECRETARY - PARISH WORKER wanted for Olds United Church. Work involves office, Christian Education leadership, visiting. Salary $200.00 per month. Interested persons write to Box 544, Olds, Alberta, before April 10th.

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TEACHING opportunities are available in Newfoundland, especially for Grades VII to XI. Salary according to experience and qualifications and ranges from $2,500.00 - $7,000.00. Travel Grant for teachers also available. Address inquiries to C. L. Roberts, Superintendent of Education for United Church, Department of Education, Confederation Building, St. John's, Newfoundland.

CHRISTIAN EDUCATION DIRECTOR WANTED

VACANCY in Wilmot United Church, Fredericton, N.B., beginning June 1, 1961. Apply, stating previous experience, to F. L. Wood, Clerk of Session, 264 Saunders Street, Fredericton, N.B.

WANTED – For September 1, 1961, by Albert College, Belleville, Ontario, a Dean of Women. A very attractive position for a lady with high personal and professional qualifications. Kindly apply at once to the Principal, Albert College, Belleville, giving details regarding experience and qualifications. Some preference to a person capable of teaching English in Grades 9 to 11 inclusive.

WANTED—Young woman as Secretary for Inter-Church Youth work. Apply, stating age, education, church affiliation and experience, to Box 194 —THE UNITED CHURCH OBSERVER, Toronto.

WATERFRONT Director needed for United Church Summer Camp, summer of 1961 – 9 weeks—July 1-Sept. 2. Position needs fully qualified Red Cross Instructor, age 24 - 28 approx., college student, graduate or teacher preferred. Applicants state qualifications, experience and references. Adequate remuneration. Write Box 192 – THE UNITED CHURCH OBSERVER, Toronto.

1A. AGENTS WANTED

OPPORTUNITY KNOCKS

SELL tailored-to-measure clothes direct to wearer. Firm established 1932. Beautiful samples assure success. Full or part time. Low prices, high commissions, free suit bonuses. Experience not necessary. Great opportunity. Write for agency. Fenwyck Tailoring Co., Dept. X, Box 3015, Montreal.

1B. RETIRED OR RETIRING MINISTERS

CENTRAL United Church, Welland, Ontario, requires retired minister for visiting and general pastoral duties. Will applicants please send full particulars to Dr. L. R. Pattison, United Church Office, 88 King St., Welland, Ont.

QUEEN Street United Church, Kingston, Ontario, requires retired minister for visiting and general pastoral duties. Please send particulars to Mr. L. Sampson, Clerk of the Session, 410 Johnson St., Kingston.

2A. PULPIT VACANCIES

AUGUSTA, Ontario, 3-point charge in country, vacant April 1st, 1961. Modern parsonage, oil heated, on paved road. Interested ministers write Arthur Dulmage, Secretary Pastoral Relations, Domville, Ont., R. R. 1.

2A. PULPIT VACANCIES—Continued

BALDUR (Man.) Pastoral Charge, Carman Presbytery, vacant June 30, 1961—3-point charge, salary and travel $4,450.00; furnished manse. Interested ministers contact Mrs. H. L. Woodworth, Box 125, Baldur, Man.

BARRIE, Ontario—Burton Avenue United Church vacant July 1st. Well-appointed Manse – oil heated. New Christian Education wing. Car allowance. Contact Mr. W. A. Bell, Chairman, Pastoral Relations Committee.

BERENS RIVER, Manitoba – Pulpit vacant July 1st. Church and Hall built in 1958. Modern manse, located on a reservation. Interested ministers write Rev. N. K. Campbell, 120 Maryland Street, Winnipeg, Man., for further information.

BERMUDA – Port Royal, three - point charge, vacant 1st July, 1961. Furnished parsonage. Ministers interested please write by Airmail to J. L. D. Gibson, Secretary Official Board, Warwick West, Bermuda.

BLUEVALE (Ont.) United – Two-point charge, furnished manse, 4 miles from Wingham. Interested ministers please address inquiries to Robert Fraser, Secretary Pastoral Relations Committee, R. R. 5, Brussels, Ontario.

BONNYVILLE, Alta., St. John United Church vacant July 1, 1961. Three-point charge, furnished manse, gas heated, all utilities. Write S. H. Peterson, Secretary, Pastoral Relations Committee.

BRISTOL (Que.) Pastoral Charge—Ottawa Presbytery—50 miles from Ottawa, one mile from Norway Bay summer resort, two-point charge, in need of a minister. Great opportunity for Christian Education work in growing mining and agricultural district. Young families moving in. Modern furnished manse, oil heated, etc. Minimum salary plus car allowance, Pension. Interested ministers please contact Mrs. Hillis Graham, Secretary Pastoral Relations Committee, Wyman, Que.

CAMROSE, Alberta, vacant July 1st, 1961. Only United Church in community of over 7,000. Anyone interested write in care of Pastoral Relations Committee, Camrose United Church.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse, High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

COCHRANE, Ont. (St. Paul's, single-point charge) open July 1, 1961. Salary and car allowance above minimum; manse recently renovated and well furnished. Good schools to Grade XIII. Write R. G. Boyce, Chairman, Pastoral Relations Committee, Box 130, Cochrane, Ont.

DELAWARE, Ontario—vacant July 1; 10 miles west of London on No. 2 Highway; modernized manse, oil furnace, new cupboards. Four-point charge, above minimum salary plus car allowance; ideal educational facilities. We appreciate our present minister of the last six years, Rev. E. R. Rintoul, and he will be glad to provide details of this charge. This is an excellent opportunity for a young minister. May we hear from you? Anson R. Elviage, Secretary, R. R. 2, Lambeth, Ontario.

DUNDURN - HANLEY (Sask.) Pastoral Charge —salary $3,800 plus $800.00 with possibility of serving Dundurn Military Camp with extra compensation. Fully modern manse twenty miles from University on paved highway. Contact Mrs. W. Smith, Hanley, Sask., 16r14, Secretary Pastoral Relations Committee.

DUTTON - WALLACETOWN, Ontario (Elgin Presbytery in southern Ontario) dual Pastoral Charges, vacant July first. Modern brick manse, partly furnished, located at Dutton. Good educational facilities. Contact Alex White, Wallacetown, or Roy F. Jewell, Dutton.

ENDERBY, B.C. (Okanagan Valley)—St. Andrew's United Church; two-point charge, new, furnished manse, brick church, gas furnace, close to schools; minimum salary. Mrs. Parkinson, Box 361, Enderby, B.C.

FLIN FLON, Manitoba, requires minister for St. Luke's, August 1st. 270 members and adherents in mining town, congregation comparatively young, opportunity for Christian Education work, new church building with study; adequate manse to be provided; good high school facilities; community served by highway, rail and air service; two other United Churches in community; active Ministerial Association, population 13,000. Salary according to qualifications and experience, 3 or 4 years' experience preferred. Write Mrs. W. S. Vatcher, 19 Danard Avenue, Flin Flon.

FLORENCE - RUTHERFORD (Ont.) Charge to be vacant June 30th, 1961. For further information interested ministers may contact Secretary of Pastoral Relations Committee, W. J. Moorhouse, Inwood, R. R. 1, Ont.

2A. PULPIT VACANCIES—Continued

FRASERVILLE (Ont.) 3 - point charge, vacan July 1st. Well equipped manse located i Bailieboro, 15 miles south of Peterborough on High way 28. Graded school in village, high school bu at door to Peterborough school. Three churche within 5-mile radius. Contact J. E. Lewis, Chairma Pastoral Relations Committee, Bailieboro, Ont.

FRUITVALE, B.C., St. Paul's United Church one point charge, vacant June 30th, 1961 Minimum salary and transportation. New manse Contact Eric Ray, Box 10, Montrose, B.C.

GLEICHEN, Alta., 3-point charge, 55 miles eas of Calgary on Trans-Canada Highway; pulpi vacant July 1st, 1961. Interested ministers contac Mrs. Betty Wilson, Gleichen, Alta.

GODERICH, Ontario – 3-point charge, Huro Presbytery, vacant July 1st. Present minister t London post. Salary above minimum plus ca allowance. Good schools in congenial town. Com fortable parsonage. Write Secretary Pastoral Rela tions Committee, Mrs. S. C. Argyle, Box 150 Goderich, Ontario.

GORE'S LANDING (Ont.) three-point pastora charge becomes vacant June 30, 1961. Inte ested ministers please contact Edgar Buttar, Secre tary Pastoral Relations Committee, Cobourg, Ont R. R. 1.

HAMPTON, Ontario—3-point charge vacant Jul 1st, 1961. Modern parsonage, attached garag oil heat. Paved roads to all points of the charg Minimum salary plus full travelling allowanc Interested ministers please contact Alex Carric Recording Steward, Hampton, Ontario.

HIGH BLUFF - OAKLAND (Man.) 3-poi charge, vacant July 1st, 1961. Modern parso age, oil heated. Salary $4,000.00 plus trav allowance. Interested ministers please contact M Norman Owens, High Bluff, Man.

KELOWNA (B.C.) St. Paul's United, sing point charge, open July 1, 1961. Challengin opportunity in new church in rapidly expandin suburban area. Salary above minimum. Apply R. Gilhooly, 1470 Water Street, Kelowna.

LYN (Ont.) four-point charge—furnished mans oil heated, 6 miles from Brockville; good schoo paved roads; salary $4,400.00; lay assistant. Co tact A. J. Hudson, Clerk of Session, Lyn, Ontario

MACGREGOR, Man. – three-point charge vaca July 1, 1961. Interested ministers please wri Recording Steward – H. J. Dankesreiter, Box 14 MacGregor, Man.

MARATHON, Ontario—On Lake Superior, 1 miles east of lakehead on Trans-Canada Hig way. Company town, population 2,500. Stron young self-supporting congregation presently sharin Anglican Church building. Planning for buildin well advanced. Good opportunity for man seekin the challenge a new charge presents. Excelle school and recreation facilities. For further info mation please contact T. H. Bant, Recording Secr tary, Marathon, Ontario.

MINNEDOSA (Man.) United Church pul vacant July 1st, 1961. Salary and car allo ance $4,800.00. Furnished modern manse supplie Ministers interested contact T. H. Murton, Recor ing Steward, Box 247, Minnedosa.

MONTREAL, Que.—Trinity United Church pul vacant July 1, 1961, due to minister retiri after nine years. Heated furnished apartment. Ne Universities and Schools. Above new minimu salary. Interested ministers please write to K. Drummond, Secretary, Pastoral Relations Co mittee, 6232 Viau Street, Montreal 36, Que.

NEW NORWAY (Alberta), 3 - point charge, miles round trip on pavement, vacant July 1961. Modern manse, oil heated. Public and Hi School facilities. Write Mrs. C. G. deRoon, Sec tary Pastoral Relations Committee, New Norw Alberta.

PUTNAM, Ontario—Three-point charge, 15 m from London, vacant July 1, 1961. Th churches within 5-mile radius. Furnished parsona Minimum salary. Contact H. Breen, Putnam, On

REDNERSVILLE (Ont.) 4-point charge, vac June 30th. Six miles from Belleville. Excell 3-room school, High School bus service. Moder furnished manse, oil-heated, above minimum sala Interested ministers please contact Secretary Pastoral Relations Committee, Mrs. Harry Ada R. R. 1, Belleville.

RETIRED minister for Zion United Church, miles from Kincardine. One-point Charg salary $720.00 commencing July 1st or earl Interested parties apply to Stewart Hunter, Arme Ontario.

SANDFORD - ZEPHYR (Ontario) 3-point char York Presbytery, 45 miles north-east of Toron minister required July 1st, 1961. Furnished mar Address inquiries to Gordon Risebrough, Secreta Pastoral Relations Committee, R.R. 1, Uxbridge, C

. PULPIT VACANCIES—Continued

HAWBRIDGE, Quebec—3-point charge, furnished manse, oil heated, good Public and High School ilities. Challenging piece of work in pleasant roundings. Interested ministers write to Mrs. W. Williams, Morin Heights, Que., Chairman Pastoral Relations Committee.

IDNEY (Ont.) Charge, vacant July 1st by retirement. Furnished manse pleasantly situated miles from Belleville; close to public school, high school bus passing door. Salary above imum. Interested ministers contact Carmen lls, Secretary Pastoral Relations, R. R. 5, Belle- e, Ont.

ILVER WATER (Ont.) United Church; four- point charge, vacant July 1, 1961. Challenging ition for young or middle-aged man. Minimum ary plus $900.00 driving allowance. Interested nisters contact Mrs. Leslie A. Bailey, Evansville, tario.

HORNTON (Ont.) vacancy July 1st, present minister retiring. Three-point charge, 7-room ck parsonage. Interested ministers contact Joe nnox, Secretary Pastoral Relations Committee, ornton.

ORONTO area — newly formed congregation requires minister to assume duties July 1, 1961. w residence will be available. Minimum salary l car allowance offered for first year. Ministers erested in challenge of new congregation invited submit applications to K. D. Munroe, 38 Muir- st Drive, Don Mills, Ont.

ORONTO, Ontario—Due to sudden passing of our beloved pastor, Dr. A. R. Baggs, the pulpit Riverdale United Church is vacant. Communica- ns are being received by H. N. Cole, Recording ward, 119 Coady Ave., Toronto 8.

RENTON (Ont.)—Grace United Church, one- point charge, will have vacancy June 30th. lly furnished modern brick manse. Salary well ve minimum. Plans under way for construction new C.E. building. Apply to H. R. Armstrong, retary, Pastoral Relations Committee, 8 Johnson , Middleton Park, Trenton, Ont.

VALKERTON, Ontario, Bruce Presbytery — St. Paul's Church pulpit vacant May 1st, 1961. lly furnished parsonage. Interested ministers ase write C. W. Thompson, Secretary Pastoral lations Committee, Box 185, Walkerton, Ont.

VANTED—a minister for the United Church Shallow Lake - Hepworth - Zion Charge. Three ngregations on paved highway. Total Sunday ving fifteen miles. Stipend $3,650.00 plus 00.00 for travelling expenses. Contact L. E. pley, Recording Steward, R. R. 1, Shallow Lake, tario.

VELLINGTON (Ont.), Belleville Presbytery, will be vacant June 30th, minister retiring er 11 years. Salary and travel above minimum, services on Sunday. Furnished manse over- king Lake Ontario, good Public and High School ilities. Interested ministers please write Mrs. rry Pierson, Secretary, Wellington.

VEST KILDONAN, Winnipeg suburban Church —pulpit vacancy July 1st, 1961. Approximately families—area still expanding; modern furnished nse. Interested ministers please contact W. M. inson, Secretary Pastoral Relations Committee, Kilbride Ave., Winnipeg 17.

VHITEVALE (Ont.) three-point, five-mile Charge (Highway) vacant June 30th, 1961. Present nister retiring. New oil heated manse, minimum ary. Interested ministers contact Geo. Todd, kering, R. R. 2, Ont.

VINDSOR, Ontario — Sandwich United Church vacant July 1. Minister retiring after 10 years. iversity centre. Write T. P. Steadman, 3045 er St., Windsor, Ont.

VINDSOR - ROSELAND (Ont.) Charge vacant July 1, 1961. New Christian Education Build- ; modern 2-storey brick manse; excellent school ilities in a growing suburban area. Direct uiries to Harold Fisher, Secretary, 516 Scofield ., Windsor, Ont.

VOODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three- nt charge, paved roads. Comfortable manse, blic School two blocks, High School bus at door. erested ministers please contact S. N. Kelsey, 9, Woodville, Secretary Pastoral Relations mmittee.

PULPIT SUPPLY WANTED

ULPIT Supply required for July or August. Pulpit exchange in southern Ontario given ference. Rev. B. W. Ball, St. George's, Bermuda.

CHOIR PERSONNEL

RGANIST and Choir Director required for Cam- bridge St. United Church, Lindsay, Ontario. ee-manual Casavant Organ with Schulmerich mes. Senior choir—40 voices; Junior choir—35 es. Good opportunities in community for teach- private pupils. Possible openings for teaching schools in area. Post to be filled mid-summer. ly, stating qualifications, references, salary ected, to Mr. E. J. Williams, 38 Kent St. W., dsay, Ontario.

6. ASSISTANT MINISTERS WANTED

ST. PAUL'S United Church, Brampton, Ontario, is seeking an active, Assistant Minister. Duties to include Christian Education promotion, a share in the pulpit ministry and in pastoral work. This position offers a challenge to a man of ability. Write Mr. S. G. Haslam, Secretary Pastoral Relations Committee, 31 Meadowland Dr., Brampton, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

BELLS, Peals, Carillons and Memorial Tablets. For catalogue write to Stoermer Bell & Brass Foundry, Breslau, Ontario.

FOR SALE — Church furnishings consisting of Pews, seating capacity 175 people; pulpit and large Bible, Choir Chairs, Communion Set, and large wood heater. All in very good condition. Apply to Mack Mullins, R. R. 1, Melbourne, Ont., Secretary Treasurer.

FOR SALE — Complete chancel furnishings in light oak, new in 1954. Items include reredos, communion table, tri-chair, pulpit, lectern, choir screens and two chairs. Church pews (seating 300) and wrought iron light fixtures also available. Secretary, St. Andrew's United Church, Niagara Falls, Ontario.

GOWNS—Choir and Pulpit—samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont. Dept A 1.

GOWNS, Collars and Hats made to order. Samples sent without obligation. Malabar Ltd., 14 McCaul St., Toronto 2 B, Ont.

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9. ARTICLES FOR SALE

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UNITED Church, Fort St. James, British Columbia, just being constructed, would greatly appreciate any church furniture or materials such as pews, chairs, collection plates, and clothing for W.A. Sales. Mrs. D. M. Blackburn, Box 156, Fort St. James, B.C.

11. RESORTS, TOURIST ACCOMMODATION

COTTAGES for Rent—Georgian Bay—at Victoria Harbour near Midland—safe sandy beach—boats —good fishing — all conveniences. Information on request. Apply Rev. G. Eagle, 1511 Lori Avenue, Sarnia, Ont.

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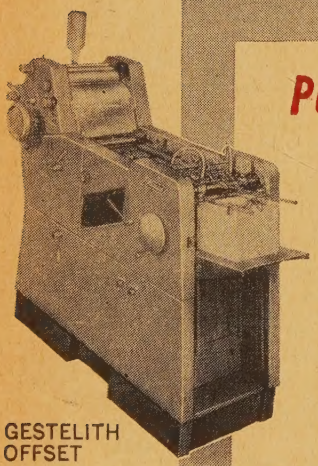

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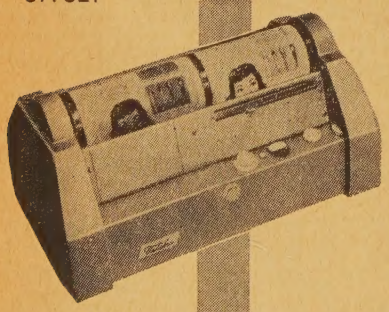

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